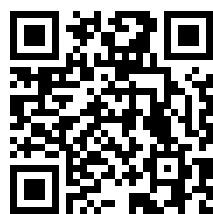

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The College of St. Francis Xavier

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THE
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ST. FRANCIS XAVIER. Alumni Association.



A MEMORIAL AND A RETROSPECT

1847-1897

The Meany Printing Company
New York.

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BY THE ALUMNI ASSOCIATION OF THE COLLEGE
OF ST. FRANCIS XAVIER

A. M. D. G.

TO THEIR ALMA MATER

THE ALUMNI

OF

THE COLLEGE OF ST. FRANCIS XAVIER

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OF THE
ALUMNI ASSOCIATION

1897.

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q. f.
q. F. Mulqueen

July 9 1897

PREFACE.

To hand down to future generations men's wise and noble deeds has ever appeared not only a becoming expression of gratitude, but an incentive to virtue and a service to mankind. Convinced that there is no grander, no more humane work than that of the intelligent and virtuous educator, the Alumni Association of the College of St. Francis Xavier decided that they could celebrate the Golden Jubilee of their Alma Mater in no worthier manner than by handing down to memory the story of the hard toil, the intelligent effort, the noble self-sacrifice, the devotion to duty and learning, and the crowning success, that make up the annals of the College, which has done so much for them, and to which they are so deeply attached.

The members of the Editing Committee have striven, so far as the time permitted, to carry out worthily the project adopted. With the aid of several willing contributors they have endeavored to place before the reader a short and truthful narrative of the birth, the struggles and growth of their Alma Mater, a picture of the spirit that lives and rules within her home, portraits of the scholars and administrators, who have reared the stately edifice of her success. Personal anecdotes, though no doubt exceedingly attractive, have been sparingly admitted, for the volume aims at speaking to coming generations of St. Francis Xavier's students, even more than to those who knew the men and witnessed the scenes herein described.

In selecting the illustrations, the place of honor has been assigned to the dead. Of the living the only portraits inserted are those of the actual President of the College, three of his predecessors, the Right Reverend Bishops from among its Alumni or former students, a teacher who forms a link with our earliest days—all of whom will pardon the editors for placing them so soon in our Westminster Abbey. The officers of the Alumni Association represent the donors of this volume. The portrait of Rev. Michael Driscol does not exist, or, at least, cannot be found.

The Editorial Committee, designated by the Alumni Association, to prepare and edit this Memorial and Retrospect of the first fifty years in the existence of the College of St. Francis Xavier, begs to thank the contributors, all of them Alumni or former students of the College, as indicated in the list of contents.

They congratulate, also, the Associate Alumni on the light tax so far levied on their fellows by death. May many of them survive to tell the story of Alma Mater's fiftieth birthday, when her hundredth anniversary shall assemble around her tenfold throngs of sons ten times more prosperous, but not more affectionate or grateful.

CHAS. G. HERBERMANN, LL.D., '58
JOHN E. CAHALAN, A.M., '65
JOHN J. WYNNE, S.J., '76

} Editorial Committee

CONTENTS

	PAGE
DEDICATION	
PREFACE	
INTRODUCTION	I
BY REV. HENRY A. BRANN, D.D., '57	
CHAPTER I.	
REV. JOHN LARKIN, S.J., FIRST PRESIDENT, 1847-1849	6
Arranged from contributions by an ALUMNUS and old STUDENTS	
CHAPTER II.	
REV. JOHN RYAN, S.J., SECOND PRESIDENT, 1849-1855	24
Written by { CHARLES G. HERBERMANN, LL.D., '58 } { JOHN E. CAHALAN, A.M., '65 }	
CHAPTER III.	
REV. MICHAEL DRISCOL, S.J., THIRD PRESIDENT, 1855-1860	43
CHARLES G. HERBERMANN, LL.D., '58	
CHAPTER IV.	
REV. JOSEPH DURTHALLER, S.J., FOURTH PRESIDENT,	
1860-1863	65
CHARLES G. HERBERMANN, LL.D., '58	
CHAPTER V.	
REV. JOSEPH LOYZANCE, S.J., FIFTH PRESIDENT, 1863-1870	84
JOHN E. CAHALAN, A.M., '65	
CHAPTER VI.	
REV. HENRY HUDON, S.J., SIXTH PRESIDENT, 1870-1880	116
Arranged from contributions by { THOMAS F. MEEHAN, A.M., '73 } { EDWARD J. MCGUIRE, A.M., '80 }	
CHAPTER VII.	
REV. SAMUEL H. FRISBEE, S.J., SEVENTH PRESIDENT,	
1880-1885	143
Written by an ALUMNUS of 1866	
CHAPTER VIII.	
REV. JOHN J. MURPHY, S.J., EIGHTH PRESIDENT, 1885-1888	163
Arranged from contribution by REV. THOMAS J. CAMPBELL, S.J., '66	

CHAPTER IX.

REV. DAVID A. MERRICK, S.J., NINTH PRESIDENT,		
	1888-1891	175
	Written by an ALUMNUS, 1876	

CHAPTER X.

REV. WILLIAM O'B. PARDOW, S.J., TENTH PRESIDENT,		
	1891-1893	186
	Written by an ALUMNUS, 1876	

CHAPTER XI.

REV. THOMAS J. CAMPBELL, S.J., ELEVENTH PRESIDENT,		
	1893-1894	194
	Written by an ALUMNUS, 1876	

CHAPTER XII.

REV. THOMAS E. MURPHY, S.J., TWELFTH PRESIDENT,		
	1894-1897	199
	Written by an ALUMNUS, 1876	

CONCLUSION	207
------------	-----

APPENDIX I.	208
-------------	-----

THE COLLEGE CHARTER

TRUSTEES OF THE COLLEGE, 1847-1897

PRESIDENTS AND VICE-PRESIDENTS, 1847-1897

OFFICERS, PROFESSORS, MASTERS, 1847-1897

JESUITS, page 214

AUXILIARY, page 225

ADDRESSES TO GRADUATES

APPENDIX II.	229
--------------	-----

FOUNDED SCHOLARSHIPS

DONORS OF MEDALS AND PURSES

CONTRIBUTORS TO THE LABORATORY, MUSEUM AND
LIBRARY

APPENDIX III.	234
---------------	-----

THE ALUMNI ASSOCIATION

THE ALUMNI OF THE COLLEGE

APPENDIX IV.	259
--------------	-----

BOOKS, ETC. WRITTEN BY PROFESSORS AND STUDENTS OF ST. FRANCIS XAVIER'S

ILLUSTRATIONS.

THE NEW YORK LITERARY INSTITUTION.

OLD COLLEGE SEAL, page 5.

REV. JOHN LARKIN, S.J.

REV. JOHN RYAN, S.J.

THE FIRST COLLEGE BUILDINGS on Fifteenth Street.

GROUND PLAN OF THE FIRST COLLEGE BUILDINGS.

REV. JOSEPH DURTHALLER, S.J.

THE COLLEGE BUILDING erected in 1861-2.

SEAL USED ON TESTIMONIALS OF MERIT, page 83.

REV. JOSEPH LOYZANCE, S.J.

BLAZON ONCE USED FOR TESTIMONIALS OF MERIT, page 115.

REV. HENRY HUDON, S.J.

COLLEGE BUILDINGS 1877-1886 AND CHURCH, OLD AND NEW,
Sixteenth Street.

FACE OF COLLEGE MEDALS PRIOR TO 1883, page 142.

REV. SAMUEL H. FRISBEE, S.J.

COLLEGE BUILDING, Fifteenth Street, 1880-86.

BADGE OF DEBATING SOCIETY (*Veritatem Vindicano Vincimus*)
page 162.

REV. JOHN J. MURPHY, S.J.

COLLEGE RESIDENCE, LIBRARY, PARLORS AND THEATRE, Six-
teenth Street, 1888.

REV. DAVID A. MERRICK, S.J.

REV. WILLIAM O'B. PARDOW, S.J.

GRAMMAR SCHOOL (Preparatory) 1894, AND COLLEGE
ENTRANCE, 1886, Fifteenth Street.

REV. THOMAS J. CAMPBELL, S.J.

COLLEGE BUILDINGS, Fifteenth Street, 1894.

REV. THOMAS E. MURPHY, S.J.

BISHOPS, from among Alumni, or former Students.

THE PRESIDENTS OF THE ALUMNI ASSOCIATION,

INTRODUCTION.

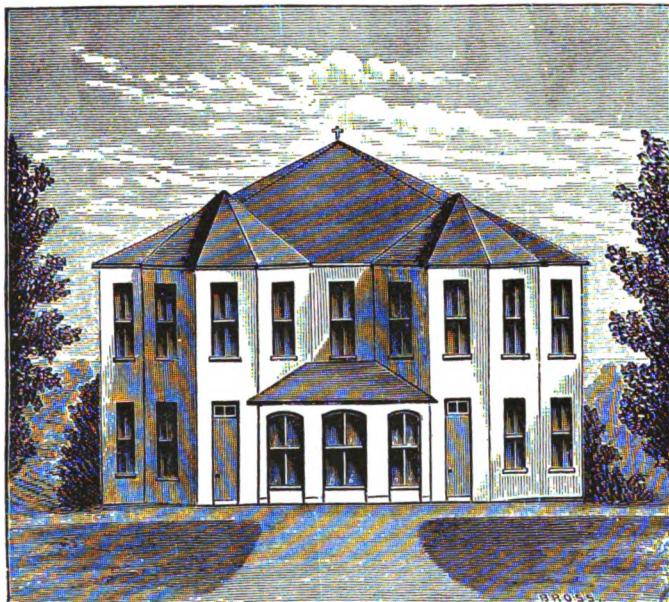
A Jesuit was the first priest, so far as records go, who ever visited the island of Manhattan, once the limit, but now only a part of the city of New York. He was the saintly missionary, Father Isaac Jogues, a Frenchman, who had been captured and tortured by the Indians of the Five Nations, in 1642. Four years later he was put to death by the Mohawks at Auriesville, and his body was thrown into the Mohawk river. After his first escape from the savages, in 1644, he visited this city, and was hospitably entertained by the Dutch, whose countrymen at Fort Orange, now Albany, had paid a ransom to placate his Indian captors. He could not say Mass, because his hands had been mutilated by the savages. Governor William Kieft received him most cordially, and offered him a passage to Europe, which he cheerfully accepted. He wrote one of the earliest accounts extant of Manhattan Island, then known as New Holland, or New Belgium.

While in Rennes, France, Pope Urban VIII. gave Father Jogues permission to offer the holy Sacrifice of the Mass with mutilated hands. "*Indignum esset*," he remarked, "*Christi Martyrem, Christi non bibere sanguinem*." He well deserved the favor and the privilege. When death claimed this undaunted confessor of the Faith, it was in such wise as to render him the sublime honor of being the first Christian martyr within the territory now known as the State of New York. In 1644, another Jesuit, Francis Joseph Bressani, having been ransomed from the same Mohawks of Ossernenon by the Dutch traders at Fort Orange, was a guest of the charitable Governor, William Kieft. Forty years after the martyrdom of Father Isaac Jogues, three other Jesuits, Thomas

Harvey, Henry Harrison and Charles Gage, at the invitation of Governor Dongan, came to New York. Though we are inclined to think that these three Englishmen were the first Catholic priests to make a home on the Island, Father Le Moyne, the Jesuit, who, in 1654, discovered the salt springs of Onondaga, was the first celebrant of a Mass in the city. Father Le Moyne, one of our first Catholic writers by the way, visited New Amsterdam in 1658, fourteen years after Father Jogues and Father Bressani.

Thus the Jesuits, by right of prior occupation, as the first Catholic missionaries, might spiritually pre-empt our city and our State; all the more so, that the Jesuit, Anthony Kohlmann was the first Vicar-General of New York, under the first Catholic Bishop in the United States, the Jesuit John Carroll, friend of Washington, and staunch champion of American Independence.

Fathers Harvey, Harrison and Gage, true to the spirit of the Society of Jesus, which has always been a most zealous promoter of classical studies, founded a classical school in that part of the city now known as "Bowling Green," near the Battery. Governor Dongan, himself an Irish Catholic, heartily patronized this school, which was frequented by the sons of the best Protestant families on Manhattan Island. Trinity Church in Broadway, opposite Wall Street, now occupies the site of what was then called "King's farm," and used, in part, for the playground of the Jesuits' school. But the Church of England clergy and people attacked the school, and the bigoted majority passed penal laws expelling the Jesuits and all other Catholic priests from the island. They enacted that priests "be deemed and accounted incendiaries, disturbers of the public peace and safety, and enemies to the true Christian religion and shall be adjudged to suffer perpetual imprisonment." The English Protestants were by no means as friendly to the Catholic missionaries as the Dutch were. The Dutch of New Amsterdam



BROSS.



"The New York Literary Institution"

1810

Latin School of the Jesuit Fathers, between Middle and East Roads

(Fifth and Fourth Avenues)

North of the northerly line of Fiftieth Street.

On the site of the present Cathedral.

always treated the Jesuits personally with kindness and charity, though they often interfered with their ministrations; while the English detested and persecuted them at home and abroad.

The second attempt made by the Jesuits to found a classical school, occurred about the year 1808. In that year, New York was severed from the diocese of Baltimore, and erected into a separate See.

Father Anthony Kohlmann, a learned Jesuit, was appointed by the Bishop of Baltimore, to look after the spiritual interests of New York and the outlying district until the new bishop's arrival from Rome. This bishop was the Rt. Rev. Luke Concanen, O.P., who never reached New York, but died at Naples on the eve of his departure. While Father Kohlmann was administrator of the diocese, he bought ground in front of the old Cathedral, now St. Patrick's Church, in Mulberry Street, and there, with the help of Father Fenwick and of four scholastics, founded a school. In June, 1809, Father Kohlmann wrote: "As to our school, it now consists of about thirty-five of the most respectable children of the city, both Catholic and of other persuasions, among whom four are boarding at our house, and, in all probability, we shall have seven or eight boarders next August." Subsequently he selected land for a school opposite the botanical garden of Elgin. This garden ran from Forty-seventh Street to Fifty-fourth Street, west of Fifth Avenue. The land purchased by Father Kohlmann embraced the ground now occupied by the Cathedral, extending at that time to Fourth Avenue. The house used later as a seminary by Bishop Hughes, and later still by Monsignor McMahon of the Catholic University, when he was pastor of St. John's Church, was the very house built by Father Kohlmann, to which he moved his students from Mulberry Street. The resident principal of this school was Father Benedict Joseph Fenwick, S.J., afterwards Bishop of Boston. Father Kohlmann continued to

live, for years, in Mulberry Street, and to govern the two churches, St. Peter's and St. Patrick's. He writes that he used to go out into the country, now Fifth Street, every Saturday evening and stay over night at the school, and he regrets that the distance was so great that he could not make more frequent visits. This school was called "The New York Literary Institution."

To give the reader a better idea of the condition of Catholicity in New York at about this period, we submit an extract from a work published in Milan in 1819. Writing from New York, Rev. Father Giovanni Grassi, S.J., relates:

"In the city of New York the number of Catholics exceeds twenty thousand, mostly Irish, whose attachment to the Faith is wonderful. The new Church of St. Patrick, Gothic in style, is held to be one of the finest in the United States, and serves as the Cathedral of Bishop Connolly, an Irish Dominican. He has with him only two missionaries, both of whom are advanced in years. Any one can easily imagine how great and numerous are their labors in a city of such size.

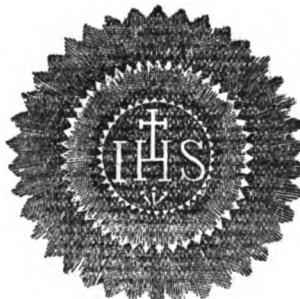
"At Albany, the State Capital, there is a church and a missionary who has care also of the Catholics living at considerable distances. In almost every village of this State there are good Irishmen, ever ready to contribute to the building of churches and the support of missionaries, if they could obtain them."

In 1830 there were, in this city, four priests and a Catholic population estimated by Bishop DuBois at thirty-five thousand.

Father Kohlmann was a man of great ability and of uncompromising courage. In 1821, while at Georgetown College, he published a learned work under the title "Unitarianism, Theologically and Philosophically Examined." In this city, in a celebrated case in which he was a witness, he successfully defended the right and the duty of a priest to

guard the secrets of the confessional. DeWitt Clinton was the judge in the case and, in pronouncing sentence, excusing Father Kohlmann from testifying to facts told him in the confessional, used these honorable words: "Although we differ from the witness and his brethren in our religious creed, yet we have no reason to question the purity of their motives or to impeach their good conduct as citizens. They are protected by the laws and constitution of this country in the full and free exercise of their religion and this court can never countenance or authorize the application of insult to their Faith or of torture to their consciences."

When the Jesuits were recalled from New York to Washington by their Superiors, in 1817, the extensive property at Fifth Avenue and Fiftieth Street passed from their possession. It was sold later to the trustees of St. Peter's Church in Barclay Street and St. Patrick's Church in Mulberry Street, for the sum of five thousand five hundred dollars.



OLD COLLEGE SEAL

CHAPTER I.

REV. JOHN LARKIN, S.J., FIRST PRESIDENT,
1847-1849.

It was in October, 1847, that the Fathers of the Society of Jesus founded in this city the institution now known as the College of St. Francis Xavier.

To His Grace, the great Archbishop of New York, John Hughes, must this event, like so many others pregnant with good for the Catholics of New York through succeeding generations, be primarily credited. Inspired by divine Providence with a most accurate estimate of the progress of his people, and of the place they were destined to fill among the conservative forces of the republic, he was ever solicitous to provide the means that would in time be required to fit them adequately for their labors. It was in the exercise of this spirit that, in 1846, he brought the Jesuits into the diocese and placed in their charge the ecclesiastical seminary and boarding college of St. John's, Fordham. Fordham at that time was a small village lying several miles beyond the northern boundary of the city. Gratified with the work of the Fathers there, he authorized, if, indeed, he did not suggest to them, the establishment of a church and a college for day scholars, to be under their charge, in the city of New York, and they accepted the mission.

The exercises of the Jubilee declared on the accession of Pius IX. gave a chance for testing the importance of the Catholic population. They proved to be quite respectable numerically, and it was manifest that they had the courage of their convictions. They sustained their pastors materially to the best of their ability, but, on the whole, they were not rich. The Jesuit Fathers had indeed received the episcopal sanction



E. Larkin Jr.

to found a church and college. They could furnish the men holding the ecclesiastical faculties and possessing the other qualifications, men of zeal, and piety, and learning, and skilled in pedagogical art. Yet something more was requisite, and that they did not possess ; they had neither lot, nor house, nor furniture—nor the money to purchase them.

This was the state of affairs that confronted the Rev. John Larkin, S.J., when invested with the dignity and privilege of the first President of the College of St. Francis Xavier. Clearly the problem was not an easy one, as an essential factor was missing. But the task had not been lightly assigned.

Rev. John Larkin was born on the feast of the Purification, 1801, at Newcastle-on-Tyne, England. His parents, who were Irish, sent him at a very early age to the Catholic College at Ushaw, under Dr. Lingard, where he had for classmate one who became in his manhood the illustrious Cardinal Wiseman. After a voyage to Hindostan, he studied theology at the Seminary of St. Sulpice at Paris. About 1830, being then a priest, he was sent to occupy the chair of philosophy in the Sulpician College at Montreal. He entered the Society of Jesus in 1841. In 1846 he was stationed at Fordham, and in 1847, as already related, he came to found the College of St. Francis Xavier and be its first president.

As we shall see, he soon had to relinquish this office, and sail for Europe to escape the Toronto episcopacy ; he next appears at Laon, making his third year of probation. Then he proceeded to Laval to continue his studies. In 1851 he became Rector of St. John's College, Fordham. This office he resigned in 1854. He was then called to England, then to Ireland, and finally returned to St. Francis Xavier's, New York, where he devoted himself to parish work until he died, December 11, 1858. In *The Fordham Monthly* for June, 1887, there is a communication from Mr. John R. G. Hassard, in which he thus portrays Rev. Father Larkin :

“A great many of the Jesuits were fine-looking men, but none

of us (students) had ever seen just such a type of masculine beauty as this big, rosy Englishman. * * *

"Although his face was too full, the exquisite outlines of his classical features were not obscured ; he had the mouth of a young Greek god ; in his eye there was a singular union of mildness and penetration ; his large head was crowned with fine silky brown hair, rather long and wavy, and brushed well back from his broad forehead. His voice, like that of most short-necked people of apoplectic habit, was apt to be a little husky, but it was perfectly modulated, and his enunciation was a marvel of distinctness. To hear him talk was a lesson in elocution. Neither his preaching, nor his conversation gave you the idea of labored precision ; it was fluent, easy, direct, natural ; but every word had its just emphasis and exact pronunciation, and every sentence its sure balance. There is a certain tone of speech rarely acquired, except by persons of thorough education and high breeding ; it indicates familiarity with the best usage, refined taste, self-possession, composure. Father Larkin had more of that than any other man I ever met, except James Russell Lowell."

The Very Reverend Provincial, Father Boulanger, knew his man. When he delegated Father Larkin to found a college in New York, he had implicit confidence in his ability. Father Larkin's associates in the undertaking were the following : Rev. Fathers Hippolytus de Luynes, Nicholas Petit, Peter Verheyden, Tiberius Soderini and Peter Lèbreton, priests of the Society of Jesus, and Messrs. Thomas Bidwell, Michael Nash and Richard Baxter, Scholastics of the same Order.

No other part of this narrative can be so interesting as the story of the varied fortunes of this devoted band in struggling for means to lay the foundations of the future college. This story is told at length in "An Historical Sketch of the Missions of New York and Canada," written by a priest of the Society of Jesus. The reverend author had every opportunity to gather the facts at first hand, and it has been deemed best,

therefore, to make use of his sketch so far as it will serve our purpose.

Father Larkin, then, was appointed Superior of the residence in contemplation, and, in the Summer of that year, 1847, left St. John's College in the true Apostolic spirit, without gold or silver in his purse. As he said himself, in a sermon preached some years later, he started from Fordham with fifty cents in his pocket to purchase a church and a house in the city. Twenty-five cents he paid for his fare in the cars, twenty cents more for the transfer of his trunk from the station to a friend's residence, and had thus five cents left to found his new house and church. But confidence in God stood him in stead of riches; and divine Providence did not disappoint him.

At first, Father Larkin accepted the hospitality of Father Lafont, Pastor of the French Church then located in Canal Street. With Father Petit, he gave himself to earnest prayer for the success of his plans. They had not to wait long. Some years previous, on a piece of ground, between the Bowery and Elizabeth Street, a few doors above Walker (now Canal Street), a Protestant church had been built, and a large open square left in front. The affairs of the congregation at the time were very prosperous; but, some years later, it had been found necessary to sell the valuable lots in front of the church to pay off the debt. Houses were soon erected on these lots, so that the porch of the church now faced the rear of these buildings. The only way, therefore, for the parishioners to get to church, was to go around to Elizabeth Street, and pass along the narrow alleyway that skirted the south side of the edifice.

It happened, at the date of our sketch, that the congregation split into two violent factions: the occasion being the advent of a young minister, with whose new views, expounded with captivating eloquence, the younger members immediately sided, in opposition to the more sedate portion of the congregation, who still stood by the old pastor. A stormy

session followed, and, at its conclusion the young party was invited to find a meeting house somewhere else—which they did. But the old party had not calculated the strength of the schismatics, who proved so numerous that, on their withdrawal, it became a matter of necessity to sell the church in order to meet the interest. Father Larkin heard of the affair, and at once determined to bid. The trustees were willing to strike the bargain for \$18,000, provided \$5,000 were paid at once, and the rest by regular installments. Father Larkin asked time to decide. But how was he to find \$5,000? How, indeed, but by fervent recourse to heaven? "Now," said he to Father Petit, with all the earnestness of his soul, "now is the time for prayer; we must both offer the Holy Sacrifice to-morrow, for this intention."

Father Petit had just finished Mass the next day, when a gentleman called. The stranger informed the Father that he had just arrived with his family from France, and had assisted at his Reverence's Mass in thanksgiving for their safe journey. "I have come," continued the visitor, "to find work in this country, and have with me about 25,000 francs (just \$5,000), which I would like to put in safe keeping. Hearing that the banks are not always secure, I have come to ask you if you can tell me how I can best dispose of my money." This, indeed, was a godsend! Father Petit replied that if he would call again in the evening, he thought he could offer him the required security. Father Larkin, on hearing of this, was deeply affected at so striking an interposition of divine Providence; he received with gratitude the \$5,000, and gave in return a mortgage on the property. But the pious Frenchman's act of devotion was not only beneficial to the Fathers; that Mass of thanksgiving was to prove the occasion of all his own future success. He was, in fact, an artist in fresco painting. He came, he said to Father Larkin, to seek his fortune in this country, by means of his art. "Sir," replied the Father, "your fortune is made; and I myself promise you, to start with, \$5,000 for the decoration of the church."

Father Larkin's predictions were verified; for, as many people, both Protestants and Catholics, visited the place while the Frenchman and his son-in-law were at work, the artists soon became well known, and were engaged to fresco many banks and public buildings. At the touch of the devout painter the four bare walls of the cold Protestant meeting-house began rapidly to assume the living Catholic glow; and even before all was completed, the church was, by a solemn benediction, dedicated to the Holy Name of Jesus. Father Larkin, having thus his church already built, next rented a house in Walker Street, the garden of which adjoined the small open space still left in front of the church. Here, in view of starting his college, he collected his community of four Fathers, three Scholastics, and one Brother.

As we may imagine from the condition of the founder's purse, poverty was a constant visitor in the new residence; still, amid many privations, the work of God went on. During the months of August and September the basement of the church was fitted up for class-rooms, and the school of the Holy Name of Jesus opened in October, with one hundred and twenty students from New York, Brooklyn, and Jersey City. This was the third attempt to found a college of the Society in New York, and this last was to meet with greater success than had been granted to its predecessors. Its beginnings, however, seemed to augur anything but a protracted existence, as the entire church, which the beautiful decorations were rendering daily less unworthy of the Adorable Victim offered up therein, was soon to become itself a victim to the flames.

It would seem almost as if Father Larkin had peered into the future, when, in one of his grand exhortations to the community, the eve of the Holy Name of Jesus, their patronal feast, he counselled all to prepare for crosses; "they were prospering," he said, "too rapidly, not to expect at the hands of the Almighty the granting of the famous prayer of our

holy Founder: that the Society might never stray far from Calvary."

Saturday evening, January 22, 1848, just one week after Father Larkin's prophetic warning, all the Fathers were occupied confessing the throngs of penitents that filled the church. Towards eight o'clock they perceived an extraordinary heat throughout the church, and, at a loss to account for this, descended at once to the cellar. What was their dismay at finding that, owing to some defect in the new furnaces, completed but a few weeks before, the fire had communicated to the joists of the basement flooring, then sped along to the lathing, and rushing up, as through a chimney, between the lathing and the walls, had burst forth from the very steeple before they were aware of the accident in the church below!

The alarm was immediately given, and numbers of Catholics rushed to the spot with concealed weapons, suspecting that enemies had attacked and set fire to the church; though the truth was that the Protestants of the neighborhood vied with the Catholics in endeavoring to save what they could. But it was already too late; barely was there time to remove the Blessed Sacrament, as the ceilings and walls of the class-rooms in the basement were blazing, and, above, the steeple was a pillar of fire, where the flames raged in all their fury, far out of reach of the engines. The roof soon fell in, and the fire was under control.

Amid the din and confusion that surrounded him, Father Larkin maintained perfect self-possession, aiding and encouraging his afflicted community, by word and example. When he saw that no more could be done, he assembled them together, as well as circumstances permitted, and gave the sad permission to disperse, numbers of kind families having already earnestly solicited the favor of harboring some of the harborless.

But we cannot do better than quote the very words of

the Father to whom we are indebted for these details. Covered with a fireman's coat, which had been forced on him by one of the men, he had sought shelter at a friend's house, there to pass the night. "In the morning," he says in his diary, "I repaired to the scene of the disaster, found the walls of the church still standing, and also the steeple; but all else a heap of ruins. I was gazing in a kind of stupor at the ravages made by the fire, when I was suddenly recalled to my senses by an agonizing scream. Turning round, I beheld motionless on the ground the good and pious Mrs. S_____, who, with her two daughters and grandson, had come as usual to the half-past five o'clock Mass. She had heard nothing of the accident until she had reached the very spot, and, unable to bear the shock, had fainted on the ruins of her beloved church.

"Within the house all was bare and desolate, not a chair or table to be seen; the floors and walls streaming with water. I descended to the kitchen, and there met good Brother D_____, busy drying up the place and preparing to make a little coffee for the community, which he hoped would assemble in the course of the morning: he had remained in the house all night. . . . I went to Mass at the French church, and then returned to keep house and let the brother hear Mass. After a second tour amid the ruins, I again entered the house, and found all the community assembled, each one having his adventure of the night to relate. Rev. Father Boulanger, Superior of the New York and Canada Mission of the Society since 1846, having seen in the morning's *Herald* an account of the accident, had come in all haste from Fordham to the city, and was soothed in his grief only by the cheerful resignation of the sufferers."

The countenance of Father Larkin especially appeared as fresh and as cheerful as ever. He had already carefully matured his plans for the future; and on Rev. Father Boulanger's announcing that all were to go to Fordham with

him, he quietly asked: "And what shall we do for professors and confessors, if you take all away?" Rev. Father Superior opened his eyes in blank astonishment, and exclaimed: "You have neither church nor school, scarcely a house to spend the night in; what can you do with professors?" Father Larkin, to every one's surprise, coolly remarked: "The professors will teach their classes to-morrow, and the Fathers attend to their confessionals as usual. I shall make arrangements," he continued, "with Father Smith, Pastor of St. James', in James Street, to open without delay our classes in the basement of his church, and our parishioners we can attend to in the French church."

His plan was followed; Father Smith kindly made all the necessary preparation, and two days later, to the great joy of the students, who had thronged the house daily to condole with their afflicted professors, the classes were resumed.

Father Larkin had many anecdotes to relate, in his own pleasing way, about those who contributed their little mite to help the Fathers. One day, at dinner, he drew from his pocket two large, rosy apples, and giving the community permission to converse at table, said: "These apples certainly deserve a *Deo Gratias!* I was passing through the Bowery to-day," he continued, "when I was accosted by an apple-woman, who began her salutation with 'Well, Father Larkin, so your church is burnt; the Lord be praised!' 'The Lord be praised!' I repeated; 'Are you then glad of it?' 'Oh, God forbid!' she replied, 'but then we must give God glory for everything.' I acknowledged in my heart the truth of her remark, and resolved to profit by the lesson she gave me. 'Ah! Father,' she continued, 'if I only had some money to give you! Alas, I am a poor widow with five children, that I must support by my apples; but something I can give, and I hope it will have all the blessings of the widow's mite. You must take the two finest apples in my basket.' She then offered me these two apples, which I was forced to accept;

but she positively refused to tell me her name." Each member of the community received his share of the fruit, rendered doubly sweet by the Christian charity that prompted the giver.

On another occasion, a poor woman called at the door with a present of twenty-five dollars, and Father Larkin asked her in surprise if she could really afford to give so much. "What I give you," she replied, "is all I have been able to save after many years of labor. I have not another cent." "Oh, then I cannot accept it," replied Father Larkin. "O Father!" replied the good woman, "you cannot refuse it: God, to whom I give it, will not permit me to die of hunger." She, too, declined to give her name.

Despite the generosity of the faithful, difficulties arose, which brought about an entirely new phase in the affairs of the Society of Jesus in New York. The neighborhood proved altogether unfit for the erection of a college, so that, with the approbation of His Grace, it was determined to sell the property, pay off all the debts, and seek a more eligible portion of the city for the college.

Meantime it became impossible to keep the school in the basement of St. James' Church, so kindly placed at the disposal of the Fathers, and as much time would be spent in the purchase of lots and the building of the new college, it only remained to hire a temporary residence. This was no easy task, as no one wished to rent his house for a Jesuit school. Father Larkin, who was animated with a great devotion toward the Holy Angels, requested all the community to make a novena to these heavenly spirits. On the second day two ladies, who had, indeed, for a long time, been ministering angels to the community, came to inform the Fathers that No. 77 Third Avenue, near Eleventh Street, was a dwelling house that would suit. Accordingly, on the first of May, 1848, they removed to their new abode.

While Father Larkin was still busily engaged in his search

after a fitting site for his new college, he was astounded one day by the receipt of a letter from the Archbishop of Quebec, congratulating him on his promotion to the episcopacy, and stating that His Grace had just received orders from Rome to consecrate him for the See of Toronto; moreover, that Father Larkin himself would, in a few days, receive from His Holiness the necessary documents and commands. A copy of the brief accompanied the letter.

Father Larkin, in terror, returned the brief unopened, and applied at once to his Superior for permission to cross the ocean before positive orders could arrive, and, by a personal interview, induce the Sovereign Pontiff not to insist on his acceptance of any ecclesiastical dignity. The Superior of the Mission yielded at once to his earnest entreaties, and Father Larkin started without delay. It was none too soon; for on his passage he crossed the wake of the ship bearing the positive orders of Pius IX., which he was so anxious to escape.

Arrived in France, he visited the Papal Nuncio in the hope of inducing him to urge his suit, but was sadly disappointed when the prelate, struck with his lofty bearing and noble presence, sportively replied to all his arguments: "Why, you are the very kind of man we want, to wear the mitre, and I warn you, if you wish to escape it, not to let His Holiness see you; if you do, you are surely undone." Happily for the distressed Father, in his flight from honors, the Paris Provincial entered fully into his sentiments, and although, on welcoming him to France, he had expressed great surprise at seeing him so far away from his diocese, and rallied him for so flagrant a breach of the canons, he at once wrote to the General of the Society, the most Rev. Father Roothaan, begging him to intercede with His Holiness, in behalf of the humble child of the Society.

Still the warning of the Nuncio kept ringing in Father Larkin's ears, and, fearing to proceed on his journey, he begged to be sent at once to the north of France, for his third

CHAPTER IV.

REV. JOSEPH DURTHALLER, S.J., FOURTH PRESIDENT,
1860-1863.

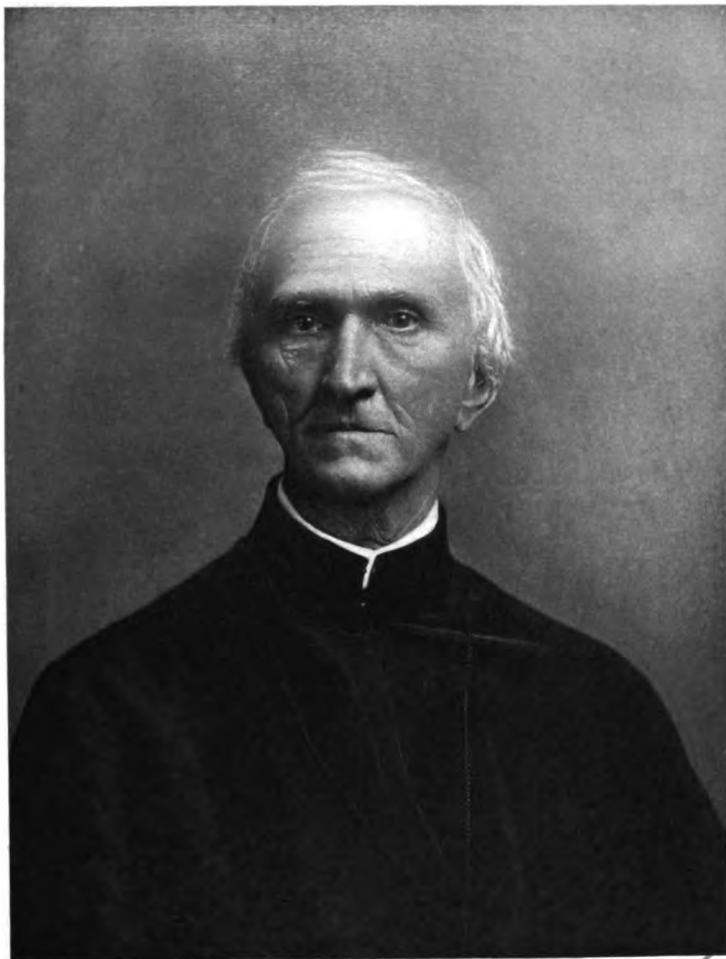
The new President, Father Joseph Durthaller, assumed the reins at a critical period in the history of the College. The increase in the number of students had filled the old college buildings to their full capacity. The edifice, on which its founders, ten years before, had looked with pride as a lasting monument, was no longer adequate to the needs of Alma Mater. Moreover St. Francis Xavier's, although it possessed a full college Faculty and all the needful college equipments, had not the legal status of a chartered University. Meanwhile dark clouds began to threaten our beloved country. The exciting triangular contest between Mr. Lincoln, Mr. Douglas and Mr. Bell, for the Presidency of the United States had opened, the waves of party strife rose higher and higher. Already the coming civil war was casting its dark shadow before it, boding danger and destruction to the prosperity, nay, to the very existence of the College. The menacing gloom of the situation might well force the new President of St. Francis Xavier's to pause.

But Father Durthaller was not a man who faltered in the face of difficulties. Of a sanguine temperament and endowed with boundless energy, obstacles only quickened his pace and work was the very salt of his life. The new President was forty-one years of age when he took charge of the College in 1860. Spare, tall and straight, with flashing eyes and somewhat aquiline nose, he would draw attention, among thousands, by his noble, refined, enthusiastic features. His gait was lithe and rapid, the fit expression of a quick, emotional disposition. With him, to think was to act. But his sanguine temper was under the control of a kind, affectionate heart and a sound head. Though he might make occasional

mistakes, he never made any serious blunders. His voice was energetic but musical, and capable of expressing the deepest and most heartfelt sympathy. Generous to a fault, he never spared himself when he might serve the College or the students, and he never forgot in age the boys of whom he had been so fond in his earlier manhood. His very peculiarities made him more popular. Instead of provoking a smile, his French accent and his frequent expostulatory "mais, mais, mais, my dear boy," called forth a good-natured response.

Father Durthaller was by birth an Alsatian, and, notwithstanding his German name, by sympathy a Frenchman. He spoke German and French fluently. Born near Mühlhausen, November 18, 1819, he was educated at the Lycée of Strasburg, where he gained distinction by his ability, his industry and good conduct. At the close of his course, he went to Paris, underwent the University examination, and received the degree of *Bachelier ès lettres* with honor. Father Durthaller then sought entrance into the Seminary of Strasburg, under the distinguished Bishop Raess, and became a secular priest. Shortly after his ordination, in 1844, he felt a call to the Society of Jesus, of which he became a loyal member. While teaching in France, he counted among his scholars the celebrated painter, Gustave Doré, of whose precocious talents the good old gentleman was wont to speak with much fire. The revolution of 1848 drove Father Durthaller from France and brought him to the New World. His enthusiastic fervor led him at first to the Indian missions, but the slender, gently nurtured young priest was unequal to the hardships of missionary duty. Having been seized by a violent fever, he returned to Montreal and the teacher's life. We have already become acquainted with his prefectship at St. Francis Xavier's from 1854 to 1857. The years between 1857 and 1860 he spent in Montreal.

Such was the man who was chosen to be the successor of Father Driscoll. The task set before him we have already



Jos. Durshollen, Jr.



outlined. The dangerous political outlook little daunted his vigorous character. His heart was set on promoting the fortunes of St. Francis Xavier's, and he lost no time. Immediately after his installation he petitioned the Regents of the University of the State of New York to charter our Alma Mater. His petition was favorably received. Indeed, without being chartered, St. Francis Xavier's had, for several years been doing, most successfully, the work of a college. In those days, we may remark, by the way, the seniors of the College of St. Francis Xavier were examined at the end of their course by professors from St. John's College, Fordham. If they passed this examination satisfactorily, the degree of A.B. was conferred on them at St. John's. The classes of 1855 to 1860 were graduated at Fordham, but in 1861, at the end of the first year of Father Durthaller's rule, things were changed. St. Francis Xavier's gave her own degrees, and the occasion was celebrated with great solemnity. The Commencement exercises were held, not as hitherto in the basement of the church, but in the courtyard of the College, under the shade of the trees planted there a decade before. A temporary stage was erected, and decorated tastefully with the national colors. Professor Simon, the music master, had slaved and toiled to train the College choir to unusual perfection, and earned more than the wonted applause. The orators of the day, Messrs. James H. McGean, James J. Moriarty, and Daniel E. McSweeny, delivered discourses worthy of the College and the occasion. Only one thing was lacking to make the celebration complete. The great Archbishop of New York, Dr. John Hughes, was absent. He had gone to foreign shores, to labor there for the preservation of our glorious Union, then in the throes of civil war. The illustrious prelate was greatly missed at St. Francis Xavier's, but no one complained of his absence, because all were proud of his patriotism.

At the very time that Father Durthaller secured the charter

of our Alma Mater, he was busily engaged in preparations to erect a building which would be worthy of her new rank and supply her with a suitable home. No doubt, in 1850, the new building of St. Francis Xavier was the peer of other educational buildings in the city. But it was lacking in solidity and dignity, and besides it had grown inadequate to the wants of the College. A new building was needed, and Father Durthaller did not hesitate. He secured the services of Mr. Patrick F. Kiely, an architect whose numerous creations are scattered over the northeastern states of the Union. Plans were drawn for a spacious and solid edifice, in a modified Byzantine style, comprising two large wings, each 120 feet in length and 60 feet in width, connected by a central structure with a frontage of 80 feet. The entire façade was intended to measure 200 feet in length. The wings were to be 75 feet high, divided into four stories. A mansard roof was to crown the whole. The means at the disposal of the College did not permit the carrying out of the entire plan at once, nor was this required for immediate needs. For the time being Father Durthaller contemplated the erection of the eastern wing only.

Meanwhile public affairs became more and more threatening. Mr. Lincoln's election was followed by the secession of one Southern State after another. All attempts at compromise proved to be futile. Fort Sumter was besieged. Business, always sensitive to political trouble, stagnated. Prosperity seemed about to forsake the land. Another man might have hesitated. Father Durthaller, relying on Providence, pushed onward his building project; he made his contracts at the very height of the panic and secured terms favorable beyond his most sanguine hopes. The eastern wing of the college, solid, durable, and tasteful, was built for the sum of \$45,000. Ground was broken a few days after the Commencement, August 13, 1861. The following inscription was enclosed in the corner-stone :

J H S

IDIBUS OCTOBRIS

A.D. MDCCCLXI

S. P. PIO IX. CHRISTI OVES FIDELITER PASCENTE
ET NON OBSTANTIBUS ALIQUORUM CHRISTIANORUM PRINCIPUM
IN TEMPORALEM SUM. PONTIFICIS POTESTATEM CONTINUIS INSECTATIONIBUS
SÆVARUMQUE PROCELLARUM IMPENDENTIUM INDICIIS
ROMANAM ECCLESIAM FORTITER ET SUAVITER REGENTE,
SEDEM ARCHIEP. NEO-EBORACUM OCCUPANTE ILLUSTRISSIMO DD. JOAN. HUGHES,
INDEFESSO CATHOLICÆ VERITATIS DEFENSORE
LITERARUMQUE FAUTORE STUDIOSISSIMO
ET RR. PETRO BECKX SOCIETATIS JESU PRÆPOSITO GENERALI,
VISITATORIS OFFICIO FUNGENTE R.P. FELICE SOPRANIS,
R.P. MICH. FESSARD, PRÆPOSITO PROVINCIALI,
SUPERIORE GENERALI MISSIONIS R.P. REMIG. TELLIER,
ABR. LINCOLN AMERICÆ FEDERATÆ PRÆSIDE,
INFELICI BELLO RECENS INITO SEPTENTRIONALES INTER ET MERIDIONALES,
REPUBLICÆ PARTES
ACRITER GRASSANTE;
STATUS NEO-EBORACENSIS GUBERNATORE EDW. MORGAN,
PRINCIPATUM CIVITATIS FERD. WOOD OBTINENTE,
ARCHITECTO P. KIELY,
HUNC ANGULAREM LAPIDEM
NOVI ÆDIFICII COLLEGII SOC. JESU AD STI. FRANCISCI XAVERII
AUSPICE STO. JOSEPHO,
BENEDIXIT ET POSUIT
R.P. JOS. DURTHALLER, RECTOR COLLEGII,
PRÆSENTIBUS
PATRIBUS ET PROFESSORIBUS COLLEGII, ALUMNIS ET AMICORUM
CIVIUM PLURIMA CORONA.

Under the supervision of Architect Kiely and the Fathers of the College the work proceeded vigorously, and before long it became apparent that the new temple of the Muses would be a solid, commodious, well ventilated, dignified structure, thoroughly adapted in all its details for the purposes for which it was designed. No less attention was paid to the interior arrangements than to the outward appearance. Every classroom was roomy and lofty, airy and well lighted. The partitions were of solid masonry, promising protection against danger from fire, and the trim was of plain but solid oak. The space adapted for third and fourth stories was appropriated to the construction of a College hall, capable of seating about twelve hundred people. It was the finest academic hall in the city, with no columns to obstruct the view, and acoustically perfect. The ceiling was simply but tastefully frescoed by Artist Lamprecht. The only fault imputed to the hall was its situation. No doubt, the criticism was not wholly unfounded, for, in case of an outbreak of fire, while the great hall was filled, there was much danger of a panic and a catastrophe. This consideration had much to do with its subsequent transformation into classrooms.

In the new building proper provision was made, for the first time, for a chemical and physical laboratory, and a suitable cabinet of natural history. These were built in accordance with the suggestions of Dr. Francis Engelhardt, a graduate of the University of Goettingen, a scholar, and later an assistant of Prof. Wochler, next to Leibig, at the time the greatest chemist in Germany. After his arrival in New York, Dr. Engelhardt had been for a time the assistant of Prof. Chandler of Columbia College. In 1861, he was appointed professor of Chemistry, Mineralogy, and Botany, at St. Francis Xavier's. Under his direction the chemical laboratory, in the northwest corner of the second story, was provided with the latest and most scientific outfit, and in these particulars the College was now on a level with other academic institutions.

At the same time Father Durthaller and Prof. Engelhardt prepared the basis of the museum of natural history. A spacious, well-lighted room, in the northeast corner of the second story was devoted to this purpose. There existed already in the college collections some material of this kind; but the basis of the present cabinet of natural history was Prof. Engelhardt's own collection, gathered in Germany during many years. Hence, for a time, European minerals and plants outnumbered the American specimens. Under the Professor's care, however, valuable additions were constantly made, and before long our Alma Mater had reason to be proud of its museum. We must not forget to state that Father Charles H. de Luynes took a lively interest in these collections, and secured for them many valuable South American specimens.

But, to return to the new building. In the midst of mercantile panic and warlike excitement it progressed surely and rapidly. Its speedy completion was a bitter necessity. The increase in the number of students, and the fact that one end of the central building had been taken down to make room for the new edifice, cramped the space both for the accommodation of the students and the residence of the professors. Indeed, some of the latter were obliged to seek temporary quarters, at first in West Fifteenth Street, and later, on Sixth Avenue. But the quarters secured proved ill-adapted to the needs of the Fathers. At last, towards the end of May, in 1862, while the carpenters and painters were still at work in the hall, the three classes of the Preparatory course occupied the lower part of the building. It was as yet hardly fit for occupancy, but the needs of the College were pressing. At all events, the new quarters, even then, were a great improvement on the old class-rooms.

Meantime, the work in the hall went ahead rapidly, and in early June, the announcement was made that the hall would be inaugurated on Commencement Day. It may be remarked,

by way of parenthesis, that in those heroic days schools closed much later than now, either because the boys were hardier then, or that the educational reformer had not yet come to the surface. At all events, in 1862, Commencement Day fell on the seventh of July, the day on which the new St. Francis Xavier's building was formally inaugurated. It was a very hot evening, but the hall was more than thronged to its full capacity by enthusiastic students and their friends. The clergy of New York, Brooklyn, and Jersey, crowded the stage. Only Archbishop Hughes was absent, still laboring in Europe for the cause of the Union. As usual, Rev. Dr. Starrs took his place. The oratorical and musical programme was formidable, including no less than seven discourses, and a cantata composed for the occasion by Prof. William Bergé, to words written by a College poet. It would be less than just to omit the names of the speakers. They were: Messrs. Chas. J. Duane, T. P. Dolan and B. P. Kernan, all now deceased; the Rev. Dr. E. F. X. McSweeny, now professor at Mt. St. Mary's College, Emmitsburg, Md.; Rev. James T. Barry, of Rye, New York, and Mr. Thomas A. Phelan, one of the most respected merchants of our city. Rev. Thomas M. Killeen, '55, addressed the graduates. The proceedings, including the conferring of degrees, and the award of prizes, were long, but neither speakers nor audience lost interest. The inaugural exercises of our new home of the Muses were brilliantly successful.

In the last year of Father Durthaller's term of office a Postgraduate Philosophical Course was established. It consisted mainly of a course of lectures on moral philosophy, delivered by Father Louis Schneider. As in the philosophical instruction of the Senior class, the lectures were delivered in Latin, and the practice obtained until recent times.

Hitherto, the students of the class of Philosophy had received no prizes. They were supposed to need no such incitement to hard work. In 1863, whether this theory had

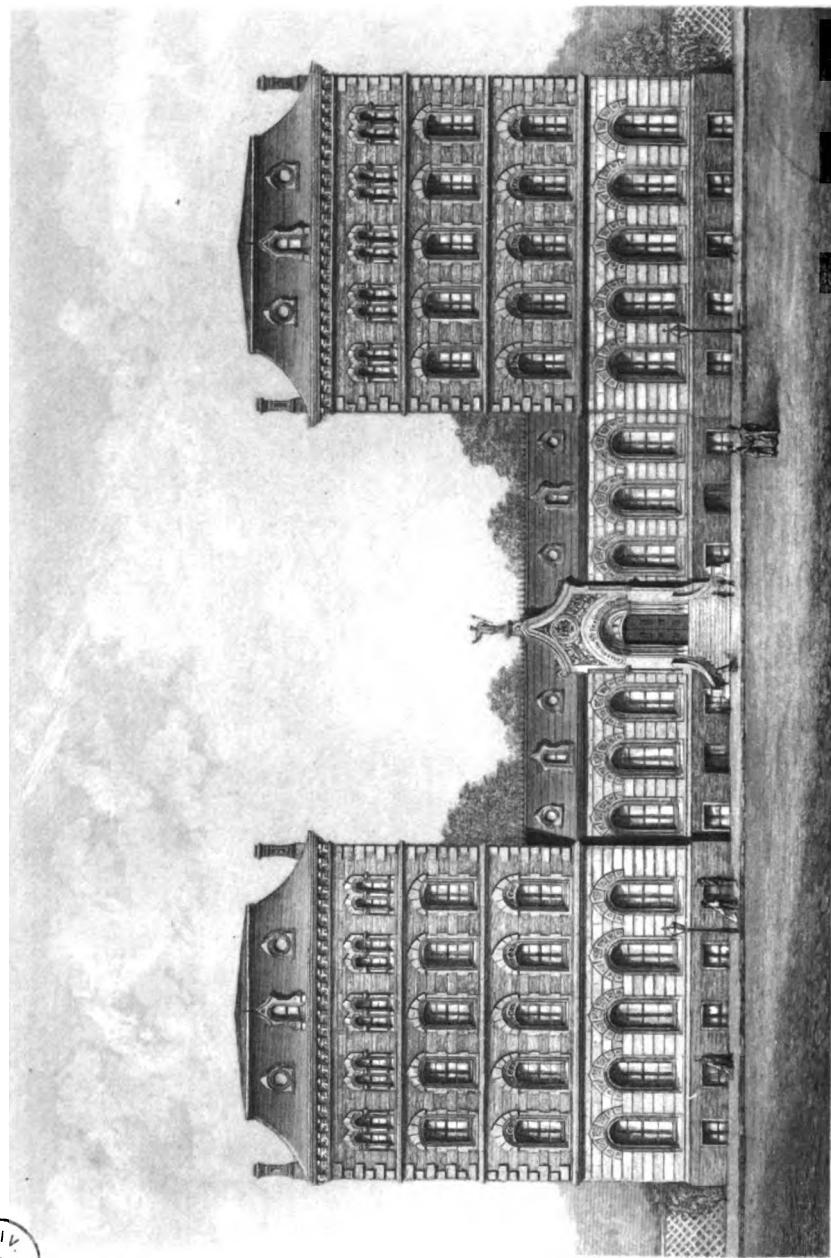


PLATE XXXVII. THE EAST WING.

45 W. 15th STREET, NEW YORK.

PRINTED BY J. G. COOK, 76, NEW YORK.

(OF THIS PLAN ONLY THE EAST WING WAS BUILT, 1861-62.)

failed in practice or whether the modern spirit of innovation was too strong, prizes were, for the first time, awarded, not only to the Seniors but even to the Postgraduate students. Mr. John A. Brophy, A.B., had the honor of receiving the first gold medal ever awarded by our Alma Mater. At the same time Messrs. T. W. Kilduff and Lawrence S. Kane, of the graduating class, received silver medals for Mental Philosophy and Science respectively.

In the Undergraduate course, Father Durthaller's administration resulted in a marked improvement of the scientific instruction. The appointment of Dr. Engelhardt as Professor of Chemistry, Mineralogy and Botany, gave a prominence to those sciences they had never before possessed. The immediate consequence was that much more time was devoted to these branches than before. The new professor was an enthusiastic, ardent, and, at the same time, jovial man, who rapidly became popular among the students. His contributions to various scientific journals, no doubt, were serviceable to the College also. Professor Engelhardt was an indefatigable worker. Morning, noon and night, when not engaged in instruction he was busy in the laboratory or in the cabinet. He was as precise and accurate as he was industrious, and often spent hours in the determination of a plant or shell.

In the department of Physics and Astronomy Father Aubier was no less enthusiastic than Prof. Engelhardt was in chemistry. He was a most painstaking instructor and beloved by his scholars. But he was also a man of original research, and kept up an active correspondence with the most eminent men of science throughout the country, particularly with the heads of the Smithsonian Institute. He was especially interested in meteorology, furnishing regular monthly reports to Washington. In those days the Government had not established the Signal Service, and the weather prophets were all volunteers. One of the most active of these unpaid meteor-

ologists was our good Father Aubier. Outside of the region of science he was a simple soul, and many stories illustrating his simplicity were current in the College in his day.

The study of the English language and literature also was made a more prominent feature in the curriculum, under Father Durthaller. To Father D. Lynch, Professor of Rhetoric in 1860-1, Father Ronayne and Father Cunningham above all, was due this progress. All three were thorough masters of English and its literature, and they found the students well prepared for their instruction.

In numbers the progress of our Alma Mater during the presidency of Father Durthaller was steady and marked. The last register of Father Driscol's term, 1859-60, contains the names of 293 students. The attendance of the following years was as follows:

1860-1	298
1861-2	362
1862-3	422

When we bear in mind that this increase took place during the continuance of the Civil War, with its consequent social and business disturbances, the growth of the College was certainly astonishing—43 per cent. in three years. It is likely enough that the erection of the handsome new building had something to do with this increase. But, if it be not presumptuous to venture an opinion, it was chiefly due to the vigorous, progressive work of the President, of which the building of the new College was only the outward expression.

Father Durthaller not only performed the duties of Rector, which included the supervision of the parish; he was also the Prefect of Studies. He visited the classes, was present at the examinations, and had the deciding voice in the selection of the text books. When classes became too numerous he directed their subdivision into sections. Not satisfied with attending to these manifold duties, he even taught class, when the regular professor was prostrated by illness. How he ac-

complished all this work, almost passes our understanding. But it was done, and well done, too; and he never showed any signs of weariness. His conscientiousness and his love of college work must have given him this marvellous staying power, for he had not a robust constitution.

As his lieutenant in the government of the College, during the first year of his term as Rector, Father Durthaller had Father Hector Glackmeyer. Father Glackmeyer was Chief Disciplinarian and Professor of Mental Philosophy. In addition to this work, he took charge of the College choir, prepared the sacred music sung at the students' weekly masses, and supervised the vocal music class under Professor Simon. Gifted with an agreeable tenor voice and deep artistic feeling, Father Glackmeyer threw himself heart and soul into his musical work. At no time in the early epoch of our Alma Mater, could she boast of a more efficient choir, which gave unusual charm and solemnity to the Church festivals. As a preacher, too, the Prefect of Discipline made his mark, for he was a pleasant and impressive speaker. In fact, his ability as an orator and musician so far overshadowed his other gifts, that it is difficult to think of him as Disciplinarian and Professor of Philosophy. At all events he did not long fill these positions; after a year he was assigned to other work. He subsequently did good work as a missionary preacher, his fame as an orator being spread far and wide. Born in Montreal, September 29, 1826, he became a Jesuit at the age of nineteen. After a career of active service for religion he died at St. Joseph's, Philadelphia, May 6, 1881.

Mr. Henry Lory, then a scholastic, succeeded Father Glackmeyer as Prefect of Discipline, while Father Louis Schneider became Professor of Logic, Metaphysics, and Ethics. Mr. Lory was a model disciplinarian, serious, but kind, and while by no means of a sluggish temperament, yet self-controlled at all times. He was, moreover, a broad, well-read scholar, besides being a musician of no mean acquirements. Although

not yet ordained, he commanded the universal respect of the students, in a high degree, and was greatly regretted when, after two years, he left St. Francis Xavier's to complete his theological studies. Father Lory's great abilities as a ruler did not fail to be appreciated by his superiors. He was afterwards appointed President of the College of St. Boniface in Manitoba, a position he held until compelled by ill health to resign.

Father Peter Hamel, too, at this period one of the professors of our Alma Mater, was later raised to high dignity, as head of the Province of Canada. He was a mild, pleasant man, conscientious in the performance of his work, and a good scholar. His gentle character, and his learning and competency as a teacher, gained him the good will of his pupils and the respect of his colleagues.

In the Fall of 1861, among the new professors called to St. Francis Xavier's was the Rev. James Perron, who was to teach Mathematics. He was in many ways a remarkable man. This humble priest, in whom the keenest eye could never have detected the soldier, had been in youth a distinguished French officer. He had been *aide-de-camp* to Maréchal Bugeaud, the conqueror of Algeria. During his short stay in New York, Father Perron was remarkable for his kind, affable ways. He had not yet mastered the English language, and, in class, at times met with difficulties, due to his imperfect knowledge of the vernacular. These he overcame by his patience and tact. After leaving our Alma Mater, he was raised to the responsible position of Superior-General of the Mission of Canada, a place he filled for many years to the satisfaction of all. He died at St. John's, Fordham, January 24, 1890.

Among the instructors who taught in Father Durthaller's time, none are more deserving of mention than Mr. John Edwards and Mr. M. Callaghan, both alumni of the college. Mr., now the Rev. John Edwards, for many years the respected pastor of the Church of the Immaculate Conception

in this city, was a born teacher. Ever active and alert, full of earnestness, and possessing a remarkable power of exposition, he attracted all those intrusted to his care, by his magnetism. He was an unsurpassed disciplinarian. Without effort he held the attention of classes which at times numbered fully seventy boys. His departure for St. Joseph's Seminary was, at the time, a serious loss, which, however, has been well repaired by his life-long devotion to the interests of the College.

Mr. Callaghan, well-known as Father Callaghan, the efficient Rector of the Mission of the Holy Rosary, and the Catholic immigrant's friend, whose death in 1896 was mourned alike by the clergy and the laity of New York, was for six years a most useful instructor in the Grammar and Preparatory School of the College. He proved himself a gentle, considerate, sympathetic, and ever reliable teacher, interested in his work and his scholars. The good little man enjoyed the love of all, and like Father Edwards he took a deep interest in the College. Five times he donated medals for the Commencement Prizes.

During Father Durthaller's administration, Professor Bergé, Musical Doctor, again took charge of the musical instruction in the College. No man was more attached to the Jesuit Fathers than Professor Bergé. He had first become connected with the Fathers in 1847, when he became the organist of the Church of the Holy Name in Elizabeth Street, and Professor of Music in its school. When St. Francis Xavier's was opened in West Fifteenth Street, Mr. Bergé accompanied them, and we find him in charge of the musical department of the new College from 1850 to 1853. Afterwards, for eight years, his manifold engagements as Professor of Music in the Convent of the Sacred Heart, at Manhattanville led him to resign the chair of Music at the College of St. Francis Xavier, though he always remained organist of the church. Personal friendship for Father Durthaller induced

him to resume his old position in 1861, even though this required him to make many personal and pecuniary sacrifices. Professor Bergé was always ready to render the College a service. Though not held by his engagement to direct the music at minor exhibitions, few entertainments took place at the time which did not bring him down from Manhattanville, often accompanied by other artists, who contributed to the enjoyment of the occasion. Among New Yorkers of the fifties and the sixties, Mr. Bergé's name was a musical household word. He frankly adopted the musical tastes of our city at that time, tastes widely differing from those of to-day. He was a thorough musician, unsurpassed as a reader, and a brilliant player. It may be said, without exaggeration, that he was the most popular organist in the city. As a choral leader, too, he had a great reputation; he was one of the founders of the Mendelssohn Union, for many years one of the leading choral societies of New York. At Vespers, on Sundays, the Jesuit church was regularly crowded, many Protestants, whom nothing else could have tempted to enter a "Romish" church, coming there to hear the music. The Fathers, of course, were by no means eager to see their church filled with these throngs. Still, the visitors were always decorous, and the attractive music at St. Francis Xavier's, undoubtedly helped to dispel some of the blind prejudice, which, in Know-Nothing days, lay like a heavy cloud even over New York, cosmopolitan as it is to-day. In the College, Professor Bergé was a brilliant and a popular teacher. The students speedily became attached to him and consequently made rapid progress in the musical studies. He was a fertile and melodious writer of music. He wrote a cantata for the opening of the new college building in 1862, and it always gave him pleasure in this way to prove his loyal feeling to the College and the Fathers with whom he was associated for almost thirty years.

Not a few of the graduates and students who attended our

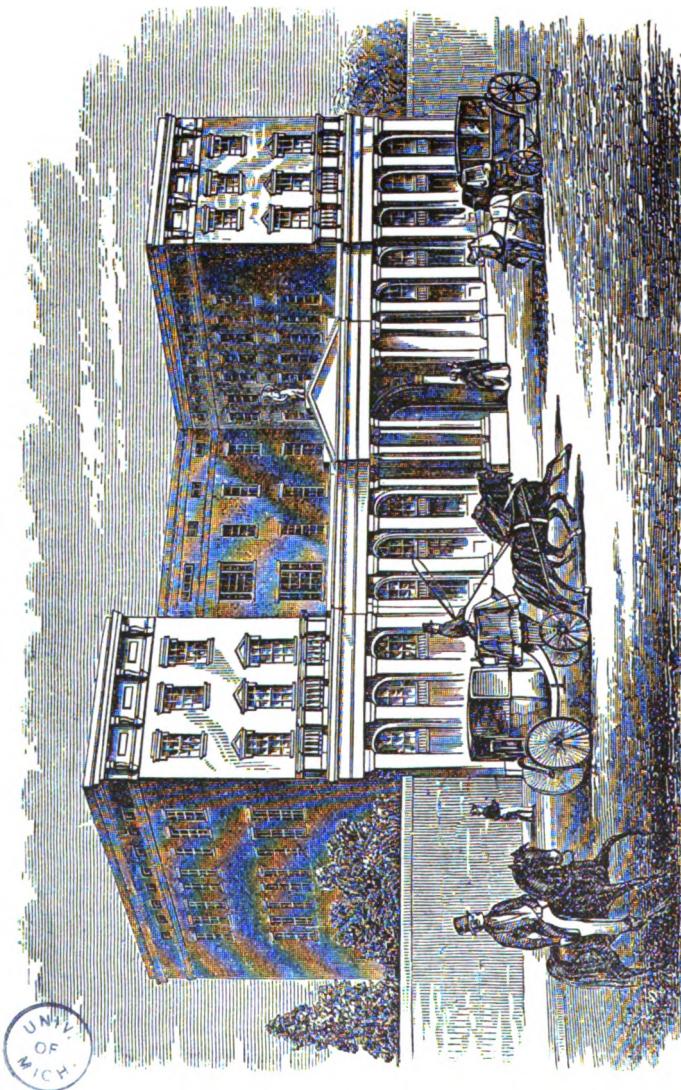
Alma Mater during Father Durthaller's term of office, have attained honorable distinction. Rev. James H. McGean, 1861, is the well-known and popular pastor of old St. Peter's. He is deeply interested in educational matters, and is a member of the Archbishop's Council. Another member of the class of '61, who has given much attention to education, is Dr. Daniel E. McSweeny, at present an honored member of the City Board of Education. Dr. McSweeny is a successful physician, with a large practice, who is no less noted for his charity than his science. Rev. Dr. James J. Moriarty gained distinction by his writings, and received the Degree, LL.D. from the College. Of the class of '62 we have already mentioned Rev. John Edwards, Rev. Dr. Edward F. X. McSweeny, Rev. James T. Barry, and Mr. Thomas A. Phelan. Two of the most promising men of this class, Messrs. Thomas Pancratius Dolan and Mr. Charles J. Duane, were carried away by a premature death while doing themselves and their Alma Mater great honor in their theological course at Rome. To the Rev. William McNab belongs the distinction of being one of the first Catholic clergymen that gave their services to the blind. Of the eleven members of the class of '63 no less than seven have passed away. Of the survivors we must mention Mr. James J. Treanor, who has been the head of a large industrial firm for many years, and noted alike for his enterprise and integrity.

Among the students who did not remain for graduation, we may name Father Patrick A. Halpin, the eminent Jesuit; Dr. John A. McCreery, a distinguished physician; and Eugene F. O'Connor, now Senator from the county of Kings.

Father Durthaller's presidential term, it has already been said, coincided with the first period of the Civil War. As the charter of our Alma Mater was obtained at that very time, it would be absurd to look for her alumni among the martial heroes who earned their fame in that patriotic struggle. Of her dozen graduates in 1861, two fought for the

Union on the field of battle, Mr. William Dolan, of 1859, and Mr. Eugene Kelly, of 1860. Mr. Kelly gave his life for the cause, not indeed in battle, but amid the dismal horrors of the prison at Andersonville, while John W. O'Brien did his full military duty. A number of the undergraduates also enlisted in the Union army, among them the son of the noted reviewer Dr. Brownson, Mr. Edward Brownson, who met the death of a patriot in the battle fought near Richmond. When we consider how young the College was, and how young and few the alumni, Alma Mater certainly gave clear evidence of the patriotism of her sons, though theirs, naturally, was little of the glory won by the sons of older colleges.

In one respect, however, Alma Mater made a record during the war, of which she may well be proud. To her belong the glorious names of Nash, Tissot, and Ouellet, who, as Chaplains, accompanied the banner of the Union from Virginia to Florida, from New York to the Mississippi. Called from the professor's chair to bear all the hardships of military life, they showed again and again that the sons of the knightly Loyola have inherited the undaunted soul of their founder. In camp these devoted men were the friends and counsellors of officer and private, the champions of order and discipline. By their faithful work as Christian priests they infused into their men greater and nobler and purer patriotism. On the field of battle, scorning fear and danger, they sought the wounded and dying amidst flying bullets, and were good Samaritans alike to Catholic and non-Catholic, to friend and foe. Father Nash especially accomplished a difficult but noble work. He had been named Chaplain of the Sixth Regiment of New York Volunteers, the famous Billy Wilson's Zouaves. The vineyard, in which Father Nash was bidden to work, was by no means promising, at least the journals of the times gave Wilson's Zouaves a far from enviable name. They were sent to Camp Brown, Santa Rosa



THE FIRST COLLEGE BUILDINGS ON FIFTEENTH STREET, 1850.

Of this plan only the L made by the west wing and north structure was built, both of which remained standing, in part, until 1886

building, and connected with it by the sacristy, was the church, when completed a few months later. The vacant lots to the east of the church, and fronting on Sixteenth Street, were converted into a garden for the benefit of the Fathers, while those to the east of the main college building, and fronting on Fifteenth Street, were assigned for use as the students' playground. Trees and shrubbery had been brought down from Fordham and planted, and the grounds were set out in garden plots with brick borders.

It was a beautiful, home-like, restful place, fitted for the wooing of the Muses or of Morpheus, as circumstances might warrant. For the distribution of the class-rooms, which chiefly occupied the ground floor, the reader is respectfully referred to the diagram. Though, with varying numbers and conditions, this distribution was subject to change almost every year.

All of these rooms were well lighted and ventilated and provided with sash-doors, opening directly to the playground. In addition to the sash-doors there were green blind doors that could be used in warm weather while the glazed doors remained open.

Everything went on prospering. The first year, 1850-1, ended with one hundred and seventy-five students on the register, and an average of two hundred and forty attended the College during the years 1851-5. The course was extended each year until the full college complement was reached in 1854-5. Then, for the first time, there was a Senior or Philosophy class. In July, 1855, the first class was graduated. Up to this time, St. Francis Xavier's had been a *Collegium inchoatum*; now it was a College in the strict sense.

The Prefect of Studies and chief Disciplinarian for the year 1850-51, was Rev. Father H. Bienvenu, who also found time to teach Classics. From 1851 until 1854, Rev. Father R. J. Tellier filled the office of Vice-President, Prefect of Studies and Disciplinarian. In the last year of Father Ryan's admin-

istration, Father Durthaller was Professor of Philosophy and Vice-President. Father Jouin taught Classics from the beginning until 1852. In 1851 Father Thiry was Professor of Latin and French, and he remained until the end of 1854-5.

The Kentucky Jesuits, who settled in New York, were, as we have seen, a colony of the French Jesuits. In Kentucky, it is true, they had found many recruits not of French extraction, as the names of Larkin, Driscol, William Murphy, Gockeln, De Luynes, Ryan prove. Still the French and Canadian elements were preponderant among the members of our Alma Mater's Faculty, during the early years of her existence. Very worthy men were these old French Fathers, refined, gentle, and scholarly. They were single-hearted and child-like men, eager to serve God and help their neighbors. Sympathetic with youth,—and why should they not sympathize with it, for their hearts remained child-like even in old age—they yet did not at all times understand the disposition of the New York boy, who, with all his love of fun and sport, has a profound respect for law and authority, and to whom secrecy and plotting are the children of Momus, not of Satan.

It is wonderful how quickly the Fathers conquered the goodwill of the youth of Manhattan. Mutual confidence, usually a flower of slow growth, sprang up at once and struck deeper and deeper roots. The students felt entirely at home with their teachers. In those days, when the rod still flourished in the schools, both high and low, it was a profound secret, known only to a few of the initiated, that, deep in the recesses of the Father Prefect's office, lay concealed a specimen of King Solomon's wisdom fertilizers. This Father Prefect, by the bye, was an important personage. Father Ryan, of course, as President, was Mikado, but his prime minister was the Father Prefect. The Mikado appeared but rarely, and always arrayed in great dignity, but the Prefect was the daily representative of justice and authority. He, too, was the guiding and controlling spirit who laid out the curriculum, selected

the text-books, or, at least, approved of them, and watched the progress of the several classes. The good boys in the College he might not know, but he was the most irresistible friend of the scamps.

Now, St. Francis Xavier's was especially fortunate in having for its first Prefect of Studies and Discipline, the Reverend Father Remigius Tellier. The name looks formidable, but the man was by no means as formidable as his name. Picture to yourself a short, stout, square-shouldered, little man, slow of gait, with friendly, bespectacled eyes, and a full face, every square inch of which—for lines it had none—spoke of good nature and kindness, and you have some idea of Father Tellier. His voice was rather high and his utterance slow, thus intensifying the impression of kindness conveyed by his appearance. Father Tellier never lost his temper, and therefore the boys seldom gave him reason to lose that capricious organism. It was a joy to see him conduct a judicial investigation, for whether he established the identity of the culprit, or not, it seemed to make no difference to the Prefect; he remained equally bland. Not that the sinner triumphed. Far from it; but the scamp always felt that his judge was his best friend. Father Tellier was a watchful supervisor of the student's progress. He had the art of inspiring hard workers, by a kind word, to renewed exertion, without suggesting anything like patronage, for the tonic note in Father Tellier's character was a simple manliness. A man endowed as he was to govern wisely and prosperously, was fated to promotion. In 1855, he was called to St. John's, Fordham, to assume the Presidency of that institution. There he took great pride in conferring graduates' honors upon the Alumni of St. Francis Xavier's, who, before our Alma Mater was chartered, received their diplomas at St. John's, with all the rights and privileges belonging to the degree of A.B. What those rights and privileges were was a question often asked; but whatever they were, Father Remigius Tellier always

had a kind smile and a hearty word of welcome for every graduate from St. Francis Xavier's.

To assist Father Tellier, the authorities had detailed Father Augustin Regnier, teacher in the Grammar classes. Father Regnier, who, we may remark in passing, was the first Canadian to become a Jesuit after the re-establishment of the Society, was a charming man. Large and blue eyes were set in a face that suggested one of Rafael's angels, and a proper degree of corpulence completed the picture of happiness with himself and the world, which inspired trust and confidence at sight. The good man's disciplinary duties consisted chiefly in furnishing tickets to late comers. Whether he had any other instruments of authority, beside the tickets, has never been established, but certain it is that with Father Regnier the way of the transgressor was not hard; for many a dilatory scamp came away from his office the happy possessor of a much coveted picture of some saint. Father Regnier returned to Canada as early as 1854, but came back to New York later on. He devoted himself to the missionary work of Blackwell's and Hart's Islands, and, after accomplishing much good, he died at the age of 63.

Until the Summer of 1854, Father Tellier remained the Vice-President and, practically, the Scholastic head of the College. When his promotion to the rectorship of St. John's was announced, the students were very anxious to know who would be his successor. They had not long to wait. The new Prefect was a man of vigor and activity, and, immediately after his appointment, appeared in New York. Before long not only his name, but the man, was known to the students. Father Joseph Durthaller, in his character of Prefect of Studies, calls up in the minds of old Xaverians a tall, thin, straight man, wrapped in a long, spacious cloak, bell in hand, gazing right and left to oversee the playground at noonday. It was no slight matter to oversee the playground in the days of Father Durthaller's Prefectship. It extended eastward from the old building at 49

West Fifteenth Street for about two hundred feet and had a width of about one hundred. It was a glorious place for running, jumping, ball playing and other forms of exercise. What wonder if the young, lively scholars, just set free from the restraints of class, sometimes lost sight of the stringency of the rules, and became what, for the time, in modern parlance, would be called "scorchers." Then it was that Father Durthaller showed what manner of man he was. Without a second thought he dashed after the racers, nor did he stop till he had captured the evil doers and invited them to a private audience in the office. But the excitement soon passed away, for the good natured Prefect's wrath was short lived. The change from staid, almost phlegmatic Father Tellier to the fiery Father Durthaller was bewildering at first. But youth soon adapts itself to circumstances, and then Father Durthaller was such a warm-hearted, true and sterling friend of the boys that ere long his popularity, if possible, exceeded Father Tellier's.

We have pictured Father Durthaller as Disciplinarian. We must not forget to do him justice as Prefect of Studies. He was a thorough classical scholar, a man of exceptional taste, literary and artistic, and a most conscientious teacher. In 1854, for the first time, the Senior year was added to the college curriculum, and Father Durthaller lectured on Logic and Metaphysics. As usual in Jesuit colleges, the lectures were delivered in Latin and the students in turn answered all questions and set forth all their expositions and argumentation in Latin. But, aside from the use of Latin as the vernacular of the Class of Philosophy, the philosophical instruction in the Jesuit, and, indeed, in Catholic colleges generally, differs markedly from that elsewhere in vogue. In the former a positive system is set forth, in which all the opinions maintained from formal logic and theory of cognition to the various branches of metaphysics are linked together so as to form a logical whole. Dissentient views, in the form of objections

to the thesis maintained are exposed and refuted, all in scholastic, *i. e.*, syllogistic forms. The positive method is, therefore, characteristic of the philosophical course in these institutions. In most other institutions the critical and historical method of teaching philosophy prevails. Father Durthaller taught philosophy with great success and when, in July, 1855, the Professors of St. John's College came down to test the progress of the Seniors, they stood it in a manner gratifying to their teacher. All received the degree of A. B. at Fordham. The first graduates of Alma Mater were Messrs. John McAuley, Thomas Killeen, John W. O'Brien and Joseph Woods. Mr. McAuley, who led the class, joined the Society of Jesus and proved himself a ripe scholar and capable teacher; he is described more at length in Chapter V. Mr. Woods, afterwards Father Joseph Woods, for many years the beloved pastor of St. Augustine's Church, Morrisania, was reputed a scholarly, eloquent orator. Mr. O'Brien has been an able and honest servant of our country both in peace and war. Father Killeen, after long and arduous service in the diocese of Newark, has lately retired to well earned rest.

The successful graduation of the first Senior class more than repaid Father Durthaller for his many and unusual exertions, for we must not forget that a professor of philosophy has his hands more than full, without being general supervisor of studies. In the following year only one student was graduated, Mr. M. Mullany. Father Philip Chopin relieved Father Durthaller as Professor of Philosophy, in 1856-7, being the first Professor to hold that chair, without other occupation. In July, 1858, Father Durthaller was recalled to Montreal, and many a regret followed him to his northern retreat, for he had gained the good will and affection of the men of St. Francis Xavier's.

While it is true, as stated above, that in Father Ryan's day, the professors of French extraction preponderated, we must not do injustice to other nationalities. The President of the

College, Father Ryan, was an Irishman by birth. But among the members of the College, there were many other distinguished gentlemen whose mother tongue was English. We may mention Mr. Allan McDonell, a sturdy Nova Scotian, who taught the Grammar classes with zeal and success; Mr. Joseph Shea, who will be spoken of more at length elsewhere, had already joined the Faculty. Mr., afterwards Father, Doucet, too, in spite of his French name, was a thoroughly trained English scholar, and an able teacher of Rhetoric and the Classics.

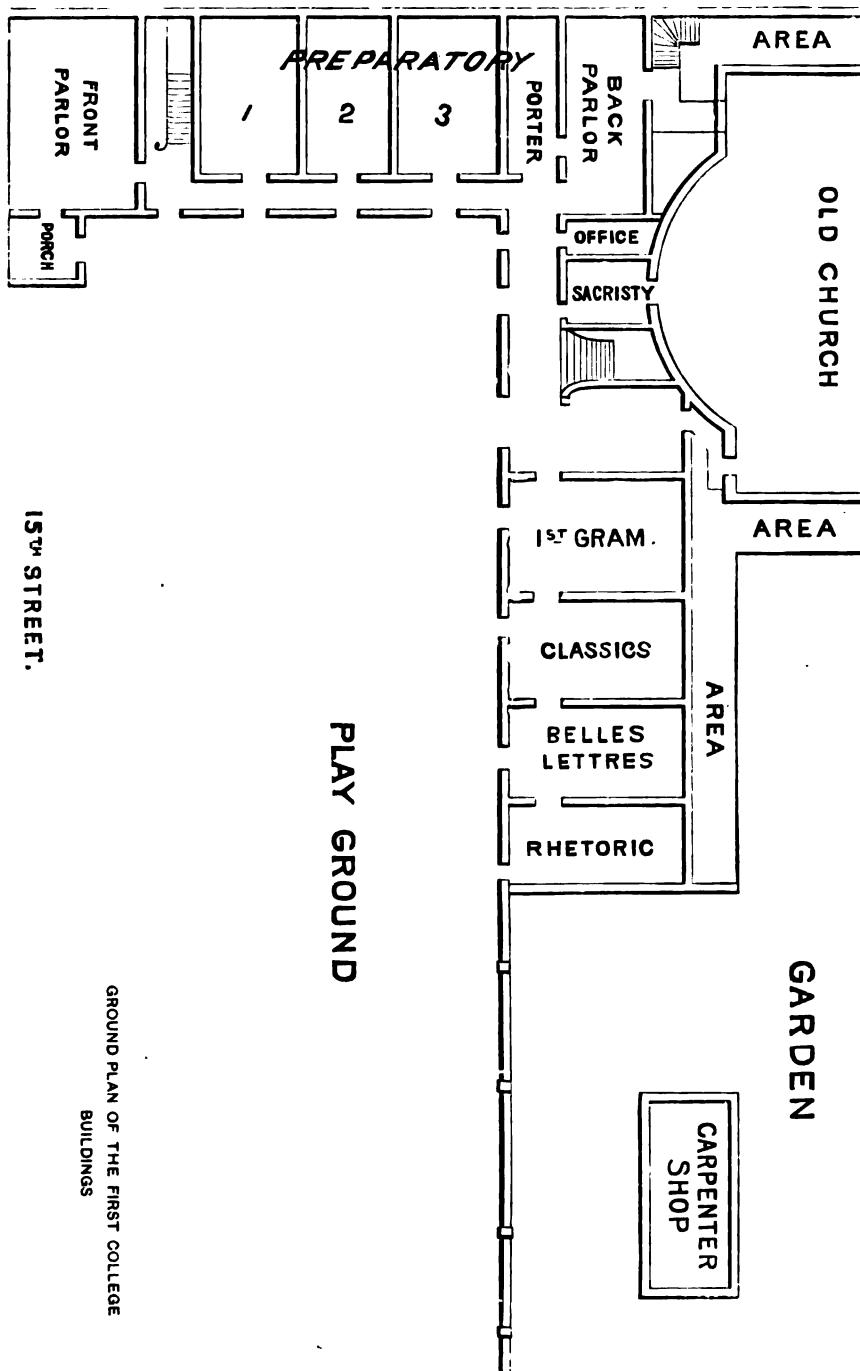
Another member of the Faculty of our Alma Mater, during Father Ryan's administration, well deserving a notice, was Father William Moylan, later President of St. John's College, Fordham. He taught the Latin elements at St. Francis Xavier's in 1852-1854. Father Moylan was a most energetic and competent teacher, investing all his instruction with interest, by his clear method and enthusiasm. His sharp voice and quick utterance at first suggested something of the martinet, but time and experience soon proved to his boys that underneath his abrupt exterior there throbbed a warm, loyal, generous and affectionate heart. Great was his success as a teacher, in every branch of the curriculum. At the end of his second year's guidance of the class of 1859, his students had made such unusual progress that one-fourth of the class were allowed to pass to the class of 1858. Their standing among their new classmates justified the exceptional measure. Unfortunately, Father Moylan was not permitted to continue his effective work at the College, but was called away to a new sphere of activity. But his boys never forgot their able teacher, and will always honor his memory.

The Germans, too, had their representatives in the Faculty of St. Francis Xavier's. There was gentle Father Weger, who taught the class of Classics with vigor and success. Mr. Klinkhardt, too, was there, a country German gentleman, and a thorough master of the English language and literature. He

was a Professor in the Commercial classes, very popular among his students, with many of whom he formed friendships that lasted for life.

But the most distinguished of the German gentlemen who adorned our Faculty was Father Andrew Kobler, an Austrian by birth. He was the first Professor of Physics at St. Francis Xavier's, and laid the foundation of the present well-furnished Physical Cabinet. In 1853-4, of course, the physical equipments were of the simplest. But Father Kobler knew how to keep house with small means, and, nevertheless, to inspire the students with deep interest in his subject. On one occasion, for instance, he brought all the students—yes, and all the professors, too—into the great courtyard, made them link hands, and gave them a shock from a Leyden jar, charged with the newly purchased electrical machine. It was a great machine, then, and the boys immensely impressed by the shock, came home and astonished their parents with the tale of the wonderful experiment. At the end of the century, in the age of graphophones and kinematographs, none would be so poor to do reverence to Father Kobler's machine. Father Kobler, we see, had the true spirit of the teacher in him. To the regret of all he was allowed to stay at St. Francis Xavier's for only a short time. He was recalled to Austria, and soon became a distinguished Professor of Theology, and, finally, *Rector Magnificus* of the Imperial University of Innsbruck. Many books, also, the learned and energetic man wrote, of which Alma Mater may be justly proud. The reader will find a list of them in Appendix IV.

Such were the men who inaugurated the new St. Francis Xavier's in West Fifteenth Street. Learned, zealous, kind-hearted, energetic, they combined all these qualities with the utmost simplicity. The parlor of the College was plain, but the furniture, while neat, was inexpensive; no works of art adorned the walls. The Vice-President's room was so small that a desk and a pair of armchairs filled the office of the chief



of the Faculty ; at the same time it was so dark that it had to be lit up with gas a great part of the day. Three or four paces from the Prefect's office, the stationer of the College, Mr. James Dowd, disposed his literary wares every morning from 8:30 to 9 o'clock on the slate floor of the passageway. The professors' pulpits were little pine boxes, painted grey and sanded, barely large enough to hold the occupant, unless he had prepared himself for his chair by a vigorous course of fasting. Equally plain and simple were the fittings of the students' chapel, and it was a great event in the history of the College when the generosity of its friends and the zeal of the boys at last secured for the chapel a melodeon, that would blush to-day if produced in the poorest hamlet.

But poor and humble in these respects, Alma Mater has never since been richer in the zeal, the ability, the learning, and the virtues of its Faculty, and in the affection of her sons, young and old. The men of 1850 to 1860 laid the foundations of the College and they laid them solidly, and if, to-day, St. Francis Xavier's can boast of its noble buildings, its rich collections, its enlarged courses, its improved methods, we must not forget all we owe to the men who began all this, under Fathers Larkin, Ryan and Durthaller.

Rev. Father Ryan was said to be a man of unlimited capacity for work and a corresponding energetic devotion to it in whatever form it was presented. No obstacles seemed to deter him from the accomplishment of any work he had to perform. He was an excellent preacher, his sermons, however, being notable less for their brilliancy than for their solidity and strength. He died at the Church of the Immaculate Conception, New York, in 1861.

Towards the end of Father Ryan's rectorship in the year 1853, our Alma Mater was honored by a visit from Monsignor Gaetano Bedini, the first Papal Legate to this country. Pius IX. had sent him to the United States with letters accrediting him to President Pierce. But though courteously received, Secre-

tary of State Marcy did not officially recognize his mission. The Know-Nothing movement was then beginning to show considerable strength and the Administration shrank from challenging the passions of the ignorant adherents of that dark-lantern order. Monsignor Bedini was exposed to even more serious attacks from another quarter. Some Italian revolutionists conspired to assassinate him, and had not one of the band repented and warned the Archbishop, he would have been murdered by the mob. But at St. Francis Xavier's, Monsignor Bedini's reception was most enthusiastic. Greetings were extended to him in five or six languages, and nothing that music and oratory could do to grace the occasion was left undone. On his return to Rome, the Legate, in his official report, spoke in warm recommendation of the Jesuit colleges in the United States, and no doubt our orators contributed their share to produce the favorable impression made on Monsignor Bedini.



CHAPTER III.

REV. MICHAEL DRISCOL, S.J., THIRD PRESIDENT,
1855-1860.

When the students returned in September, 1855, Father Ryan had ceased to be the President of the College. His successor was Father Michael Driscoll. From the first, Father Driscoll gained the good will and respect of the students. He was a tall, stately man, with a serious yet gentle expression of countenance, and an impressive bearing. Manly and determined he yet won the affection of the College boys by his affability and his kindness, which showed no trace of patronizing. On Saturdays during the summer vacation, it was nothing uncommon to see the dignified President of the College playing a game of chess with some of the students, who came to attend the Sodality Mass. If he chanced to be beaten, he took his defeat as naturally as if he had succumbed to a champion player, and the victor was challenged to another tourney on the following Saturday.

But, when occasion demanded, Father Driscoll could be very earnest and stern, though he always remained self-possessed and dignified. In fact, his tranquil manners, and his oft repeated advice to the students to act "calmly and quietly," were in marked contrast to the vehement harangues of the Prefect of Studies, Father Durthaller. But while the latter often threatened and often forgave, the President, always moderate in language, was quick and vigorous in action when occasion required. He was not, however, a man lacking in eloquence. Emotional and sympathetic, words never failed him to express his feelings powerfully and impressively. Indeed, he was a born orator. With a magnetic manner and a feeling heart, he combined a natural flow of speech and a graceful delivery. Often his pathetic appeals drew tears from

his hearers, the speaker, himself, being moved to tears. No wonder that a man so richly endowed won the sympathies of all who came in close contact with him.

The story of Father Driscoll's life accounts for many of his noble qualities. Born in Ireland, May 7, 1805, he adopted in early life the stonemason's trade. His industry and talents soon made him a master. But the unfortunate condition of his native land held out scanty hopes of advancement. The clever young stonemason, therefore, turned his eyes westward, and emigrated to the United States, making Kentucky his home. Here, while employed in the erection of a notable building at Nazareth, near Bardstown, he attracted the attention of Father de Luynes by his ability and moral sturdiness. Though Father de Luynes was not, at the time, himself a Jesuit, he secured young Driscoll's admission as a student at St. Mary's College, Lebanon, Ky. There the young man successfully pursued the study of the classics. His purpose in entering college had been to prepare himself for the priesthood. After several years of earnest work, still feeling the call to the altar, he applied for admission into the Jesuit Order, and was admitted as a novice in 1839. He satisfied his old teachers of his eminent fitness for their work, and, after making his vows, we find him teaching the classics at old St. Mary's. It is interesting to pore over the registers of that home of Jesuit learning. The list of its Faculty almost leads us to fancy that St. Mary's was only an earlier edition of our own Alma Mater. Besides Father Driscoll's name, we meet those of Fathers Larkin, de Luynes, Mignard, Fouché.

But St. Mary's was not destined to a long existence. Circumstances compelled the Jesuits of the French Province, who conducted St. Mary's College, to abandon the undertaking. Kentucky's loss was our gain. In 1846, at the request of Bishop Hughes, the Jesuits settled in New York, taking charge of St. John's College, Fordham. Scarcely had

Father Driscoll came to Fordham, before the Bishop, who speedily recognized his solid merits, appointed him President of the diocesan seminary. An admirable administrator and sympathetic director of young men, Father Driscoll ruled the Seminary with wisdom and success.

Father Driscoll's career at the Seminary was soon cut short. In the year 1847, the ship fever or typhus, broke out with great violence among the immigrants at Montreal, Canada. Great was the misery of the wretched sufferers, many of whom fell victims to the deadly disease. English-speaking priests were few in Montreal, in the first half of the present century, and most of those stricken by the ship fever were Irish. Good Samaritans were urgently needed, and, without a moment's hesitation, the Jesuit Superior resolved to come to the assistance of the unfortunates. Three Fathers, among them Father Driscoll, hastened to Montreal. With the utmost zeal and self sacrifice, they devoted themselves to this necessary but dangerous work of mercy. Their labors were untiring ; these noble heroes of charity knew not what it was to spare themselves. So, while they saved others, they were themselves stricken by the plague. Fathers Dusneri and Schianzki succumbed, martyrs of Christian charity ; Father Driscoll, after long weeks of suffering, recovered.

For some years after his recovery, Father Driscoll remained in Montreal. An English preacher was sadly needed, and, at the urgent solicitation of the Fathers of St. Sulpice, he assumed the rectorship of St. Patrick's Church, where he labored for some years with vigor and success. But a larger and more fruitful field awaited the active and devoted Jesuit. He was recalled to New York and, as already mentioned, in 1855, he became the third President of our Alma Mater. The new President made his first solemn appearance before the students, on the twenty-ninth of September, the feast of St. Michael. Those who can recall the interesting occasion will remember with what enthusiasm the students prepared

to do honor to their new President. Father Durthaller had inflamed everybody with his own zeal, and several of the young Ciceros of the College laid the homage of their fellow students at the feet of the new President. Mr. Shea on this occasion, for the first time, gave proof of his wonderful power of training young orators and actors. He had chosen as the representative of the preparatory classes, a bright-looking, flaxen-haired boy, hardly in his teens, who, after an address of loyalty, handed to the new President a bouquet of fragrant roses, and won the hearts of all the spectators. The flaxen-haired favorite was destined one day to be Father Driscoll's successor, and the first Alumnus President of the College of St. Francis Xavier. His name was William O'Brien Pardow. Henceforward for the next six years St. Michael's feast was a red-letter day in the College annals, for all loved the President and, besides, the efforts of the students to do him honor were always rewarded with a holiday.

As happens frequently in Jesuit colleges, the new President of St. Francis Xavier's did not, as a rule, come into close contact with the students. The ordinary supervision of the discipline and studies was in the hands of the Vice-President and Prefect of Studies. Father Driscoll's watchful eye, of course, followed the regular work of the institution with deep interest, but he met the students officially only once a month at the reading of the monthly marks. On these occasions he had a cheerful word for all who had deserved commendation and came to be rewarded by a "testimonial" of good conduct and application. At the close, he delivered to all the students an address, full of wise advice and sympathy. The subject chosen was usually determined by the happenings of the month, and his discourses were practical and to the point. In this manner he not only remained in touch with them, but controlled and guided their spirit. That the boys were quick to respond to his inspiration, was shown by their conduct and character. Often in

after-life, were men of Father Driscoll's day wont to declare that, throughout their college days, they had never heard from their fellow students a word that might cause the most sensitive to blush.

The discipline of the College was admirable. The large playground attached to the College was a scene of gaiety and life at recreation time. Old and young vied with one another in enjoying the fleeting hour. But rudeness and violence there were none. If, perchance, some youthful spirits boiling over, rushed too wildly over the courtyard, dotted with ardent players, the warning tinkle of the Prefect's bell brought them to a sense of duty and to order. Often the Fathers and professors took part in the sports, and knit between themselves and their students ties of friendship and fellowship that lasted through all the vicissitudes of life. In this manner, the days passed away pleasantly, and not a few of the boys looked forward with regret to the day when they must bid adieu to the scene of so many sports and the birthplace of so many pure and lasting friendships.

In the early years of Father Driscoll's rule, Father Durthaller, whom we have already learned to know, remained in control of the studies and the discipline. The classes remained organized as before. Though there were only a few students in the class of Philosophy—in '56 and '57 there was but one graduate each year; in '58 and '59, two—the course once established was maintained. Up to the year 1858, the Rhetoric and Belles-Lettres classes were taught, in part, simultaneously, by Father Shea, then a scholastic. No man in those days exercised a greater and more beneficent influence on his scholars than this genial professor. A fine scholar, a ready wit, a man full of good sense and bubbling over with good humor, his most prominent characteristic was sympathy with the young. In class or out of class, the students always felt entirely at home with him. Day after day he might be seen playing handball with his scholars after class

hours, and many a quip and many a joke was exchanged over the ball field. He was as wise as he was playful, and not a few of the "old boys" sought his counsel, when gray had already tinged their hair, even to the day of the good man's untimely death. How devoted he was to his class work, and how exacting that work was, when he had charge of two classes at the same time, only those can appreciate who were witnesses of his zeal and diligence.

Never was Mr. Shea more busy and enthusiastic than when preparing the boys for the annual and semi-annual public exercises. Not only had he to take charge of rehearsing the discourses to be delivered at Commencement, but also to conduct all the rehearsals of the dramatic entertainments given by the Philosophy and Rhetoric classes. In some cases, he translated the play to be performed, *e.g.*, the *Bourgeois Gentilhomme*, of Molière. No play produced in his day was produced without the modifications needed to fit it for the student stage. The success of these entertainments was great. They drew crowds to the College theatre, in those primitive days, "the basement," as it was termed, which was later on turned into a chapel for the overflow of worshippers from the church above. The histrionic ability displayed by the youthful actors was astonishing, and the entire success was due to the untiring zeal and the intelligent management of Mr. Shea. In after times, when they learned how plain and undramatic a speaker Father Shea proved to be, many an old actor whom he had drilled wondered that he had been so successful a dramatic trainer.

Mr. Shea, however, was not the only capable histrionic manager in the old days of Father Driscoll. Father Thiry, too, on more than one occasion, prepared the younger students for dramatic efforts that earned equal applause. He confined himself to comedy, however, and never attempted to bring Shakespeare or modern tragedy on the stage. Dramatic exhibitions, it is well known, were always regarded by



REV. JAMES PERRON,
S.J.



REV. THEODORE THIRY,
S.J.



REV. JOSEPH SHEA,
S.J.



REV. HECTOR GLACKMEYER,
S.J.

the Society of Jesus as an admirable means of training youth. The Latin and vernacular plays, written by the learned Jesuit Fathers of old, would fill many a printed volume. In fact, some of these plays, produced before the French Revolution, have been recently published, and they have led to considerable discussion by modern educators. To many of those who took part in the dramatic performances given by our Alma Mater in the fifties, the conviction has come that these exercises, far from being mere amusements, had great training value ; they gave the students a deeper insight into the nature of dramatic poetry, and, at the same time, made them more versatile, polished and self-reliant in their intercourse with men.

In 1855, Mr. Shea rendered a new service to the College by starting the "Academy." This was the first literary and debating society established in St. Francis Xavier's. Under Mr. Shea's direction the new association was a success from the beginning. The members, somewhat shy at first, soon lost their diffidence. Mr. Shea's sympathetic presence dispelled all reserve, and his encouraging criticism led the members to make heroic and almost always successful efforts, in eloquence and essay writing. No doubt, some of these masterpieces, if they could be recovered, would be monuments of unconscious humor to-day. But what juvenile effusions are not such monuments to the sober Dryasdust of middle or later life ? So much is certain, the "Academy" was a most important addition to the literary machinery of our Alma Mater. One of the best proofs of this assertion is the fact, that though it has changed its name, it exists to the present day. Many a writer and speaker, not unknown to fame, here laid the foundation of his literary style, of his debating power and his eloquence, and therefore owes a debt of gratitude to the able and beloved organizer of the Academy.

The classes of Rhetoric and Belles-Lettres, as has been stated, were taught by the same professor, in the early fifties. Pupils were not so numerous in those days, nor was it easy

to provide professors. In the Summer of 1857, Mr. Shea left the College, to pursue his philosophical and theological studies in France. When the College was reopened in September, the authorities thought it necessary to appoint two professors to do the work hitherto done by Father Shea alone. The new professor of Rhetoric was Father Maurice Ronayne, who had recently arrived from Ireland; Father John Cunningham taught the class of Belles-Lettres. For the first time in its history, St. Francis Xavier's had a complete staff of professors, according to the rules of the Society of Jesus. In later years new special chairs have been created, and older chairs subdivided, but the year 1857 marks the date when the young College may be said to have arrived at age. The upper classes now began to grow in numbers, though slowly at first. The time when the entire graduating class was condensed into a single unit, was past. The scholastic framework of our Alma Mater was definitely completed.

We may here say a few words of a feature of the older period of St. Francis Xavier's, which has vanished to-day. From the opening of the College in its new home in West Fifteenth Street, there had existed alongside of the Classical Course, a course intended to fit young men for commercial life. Though its pupils were never very numerous, this department had been a success from the beginning under the instruction of such able teachers as Mr. Nash and Mr. Klinkhardt, and Fathers Belanger and Loyzance. Here especial attention was given to instruction in English and French; besides arithmetic and bookkeeping, higher mathematics and physics were taught. The course, in fact, had many features in common with what is, in many modern colleges, called the "scientific" or "modern language" course. To one familiar with the development of American education, the thought naturally occurs that St. Francis Xavier's, far from being unprogressive as many honest people imagine, who know nothing of the methods of the Jesuits, anticipated many

of the most valuable reforms that have distinguished the history of higher education in America. While many of the older colleges gave no special instruction in English literature and composition, or, at least, had no English chair, the earliest registers of St. Francis Xavier's name English professors among the other members of the Faculty. So, too, the old Commercial Course appears like an anticipation of courses that, in some modern colleges, threaten to choke the typical college course, as weeds choke the corn. In St. Francis Xavier's, there was never any danger of this kind. Still, under the direction of the practical men above mentioned, the commercial students received a valuable education. After 1858, the Commercial classes passed into the hands of laymen, the first of these being Mr. Charles G. Herbermann. He continued in the work until 1869, at which time, however, two years had been added to the course.

From 1856 to 1859, Mr. Anatolius Dandurand was the professor of Mathematics, Physics and Chemistry. Under his able direction, these important departments were partly organized, partly reorganized. He was a powerful, vigorous man, full of enthusiasm for the work entrusted to him, a clear headed and learned mathematician, and a physicist who followed, with deep interest, the progress of modern science. As a teacher, Mr. Dandurand was clear, incisive and methodical; as a disciplinarian, strong and yet kind of heart. To evil-doers he was a terror, for with a quick, piercing, vigilant eye, he combined swift action and unyielding firmness. Those who learned to know his sympathetic disposition not only respected, but loved him, though on some, even of the well inclined, his powerful voice and gigantic strength had almost a crushing effect. But take him all in all, he was the right man in the right place. It was truly a privilege for young mathematicians to enjoy the advantage of his systematic instruction in a subject which, of all the branches of the collegiate curriculum, offers, perhaps, the least attraction to

the average student. By Mr. Dandurand the foundations of the mathematical and physical studies in our Alma Mater were deftly and deeply laid. It is no vain boast to claim that, under his direction, the students of St. Francis Xavier's were not behind those of the oldest colleges in the land, in mathematical and scientific lore. His early death, after the completion of his theological studies, deprived our College of one of the best and most efficient instructors that ever graced our Faculty.

Among the noteworthy men, who were connected with our Alma Mater during Father Driscoll's administration, was Father Henry Duranquet. He taught only for a short time, (1856-1858), and, strange to say, did not succeed in winning the sympathies of all his students. This holy man, so kind, so patient, so self-sacrificing among the hardest criminals of the metropolis, was a stern master in the class-room. Not that he was lacking in consideration and sympathy, but Providence had fitted him rather for the missionary's than the teacher's life. His students all respected, nay, venerated the holy priest, but he had not the gift of attracting them. During his teaching days, Father Duranquet began his work in the Tombs, which was destined ultimately to make him the apostle of criminal New York.

For upwards of twenty-five years, this holy man devoted all his energies to the care of the prisoners confined in the Tombs, and on Blackwell's, Randall's and Hart's Islands, working for them day and night, amid the greatest difficulties. He had to contend with ill health; for years he suffered from an ailment that for a time threatened the loss of one of his legs and even of his life, and which always made it a great exertion to walk. He had to contend with the obstinacy and fickleness of his converts; often and often he found that the wretched beings, whom, after infinite toil and patience, he had brought to a sense of their duty to God and society, had hardly been released from their cells, before they

fell back into a life of vice and of lawlessness. He had to contend with the prejudice of non-Catholics; many of the authorities met him in a spirit of distrust and bigotry, and threw every obstacle in his way. Still, by patience, by wise forbearance, by his unselfish and heroic charity, by the wonderful results that he achieved, even the most obstinate bigotry was at last overcome, and the feeble old priest won first the respect, then the love and admiration of the Protestant gentlemen who had charge of the city institutions.

In spite of the many obstacles, Father Duranquet's labors were crowned with results truly wonderful. Hundreds, nay, thousands, of stray sheep he brought back to the path of virtue and religion. He instructed the ignorant, young and old; in view of the limited capacity of many of his catechumens, he wrote a little Catechism, containing less than a dozen pages, a marvel of clearness and conciseness, in which, with true apostolic insight, he presents all that is essential in the doctrines of the Church. In the true spirit of charity and patience, he guided the faltering steps of his neophytes, encouraging them and consoling them in misery and temptation. All the efforts of the law and its officers probably did less toward the reform of the criminal classes in New York, than this weak, simple priest. It is greatly to be regretted that there exist no records of his charitable labors, by the good Father himself; but, though he kept a careful collection of memoranda, and though publishers made him a handsome offer for his memoirs, charity and modesty forbade him to entertain the offer. What a picture of the working of God's grace in the hearts of sinners he might have painted! What an exhortation to be charitable to the fallen he might have preached! Let us remember that, for thirty years or more, few criminals in New York were executed without his administering to them the consolations of religion. Let us bear in mind that, according to the testimony of witnesses, who had no sympathy with his faith and who hated his

Order, hardly a criminal that came in contact with him failed at least to be impelled to a better life, not by his eloquence, for he was not an eloquent man, but by his goodness and holiness.

We feel it would be unpardonable not to offer our readers a brief outline of Father Duranquet's life.

Father Henry Duranquet was born on the eighteenth of December, 1809, as the fifth son of noble and wealthy parents, at Chalus near Clermont, in France. His father, elected to the Chamber of Deputies in 1815, soon gave up the political career which was open to him, when he saw that the restored Bourbons subordinated religion and justice to political considerations. Thenceforward he devoted himself to the administration of his estates and the education of his children. How conscientiously he brought them up, appears from the life-work of his six sons: five entered the Society of Jesus. The elder three of these, Fathers Louis, Charles, and Victor Duranquet, gave their work and their lives to the exhausting labors of the Madura Mission in the East Indies. Two of them fell victims to the cholera, before they reached their fortieth year; the third also died young, exhausted by hardship and labor. The two younger brothers, Henry and Dominic, crossed the Atlantic and made America the field of their missionary efforts. Dominic, the youngest, has been active for years among the Indians of Canada and Manitoba, where, as a venerable old Father, he is still laboring for the salvation of his beloved redskins.

Henry Duranquet was feeble from childhood. As he grew up, his health did not become more rugged, and when, after two years of theology in the Seminary of Clermont, he entered the Society of Jesus, he was obliged to leave again after a few months, owing to his frequent attacks of illness. But the young man felt that God called him to the Society; he therefore continued his studies under the Jesuits, first at Milan, and afterwards at Rome. Here, on September 3,

1836, the General of the Order, Father Roothaan received him into the Society, and sent him to New Orleans. At Grand Coteau, La., he made his novitiate, and from 1837 to 1847, taught Grammar. When, in the latter years, he came North, he was appointed professor of Mathematics at Fordham, where he remained for four years. In 1851, he was transferred to the College of St. Francis Xavier, and then to Canada where he worked both as a Professor and a pastor. When he returned to our Alma Mater, in 1856, he was destined to remain there for thirty-one years. After two years of teaching, he took up parish work; but even while yet a professor, his attention was called to the missionary work in the prisons. He became a frequent visitor at the Tombs, especially on occasion of executions.

Prior to the year 1860, the spiritual wants of the various city institutions, located on Blackwell's Island, the Alms-house, Workhouse, Penitentiary, and Lunatic Asylum, had been looked after, at first by Father Brady, a secular priest, and afterwards by the Redemptorist, Father Robert Kleineidam. But these zealous priests were only occasional visitors; what was needed was a permanent chaplain. The pastoral care of Archbishop Hughes and the zeal of Father Tellier, then Superior of the Mission, provided for the needs of the unfortunates and prisoners in a more regular and satisfactory system. Father Jaffré, an aged French Father, was the first resident chaplain, having been appointed in 1860. But even then, Father Duranquet, satchel in hand, was often seen to wend his way to the Island in order to assist in the labors of Father Jaffré, and his successor Father Maréchal. So successful were his efforts, that, in 1864, he was definitely appointed Prison Chaplain. In 1871, Hart's Island was added to his pastoral care, as well as the Schoolship and the Tombs.

Of Father Duranquet's missionary work among the poor and criminal, we have already given a picture. We have only to add, that during all the twenty-five years of his

missionary life our Alma Mater was his city headquarters and real home. Every Father, every professor, nay, every student, was proud of regarding Father Duranquet as a member of St. Francis Xavier's community. And justly so; for many years he was a trustee of the College, and his interest in it never flagged. In 1887, being then in his seventy-ninth year, he was relieved of his toilsome office on the Islands. He had not asked for the relief, and no doubt it was not without a bitter pang that he bade farewell to his "bad children," whom he loved with parental affection. After some time spent in Holy Cross College, Worcester, Mass., where, his active mind not permitting him to rest, he taught French, he was called to Woodstock, the seminary in which the students of the Jesuit Order receive their training in philosophy and theology. His holiness and his practical wisdom pointed him out to his Superiors as a suitable guide for the young Levites there assembled. But his strength soon gave way; he was forced to surrender part of his work soon after his arrival, and two years later he was relieved of all work. He spent his last months in preparing for death. On December 30, 1891, he was called to his reward.

The College of St. Francis Xavier will always be justly proud of this hero of Christian charity, this philanthropist in the truest sense of the word, the noble Father Henry Duranquet.

In September, 1857, there came to the College a most agreeable and attractive old gentleman, who proved to be an object lesson to all the students, by his personality and manners. Slight, but dignified and lithe, he was the very type of the old-fashioned, refined, worthy French *abbé* of pre-Revolution days. Owing to his partial deafness, and his venerable years, he was unable to do the ordinary work of the college instructor, and accordingly was named Librarian of the College. Though Father Fouché had but little to do with the students officially, he soon became a universal

favorite. This was due in part to his distinguished appearance and manners, in part to his courtesy, and his readiness, in spite of his age and infirmity, to partake in the sports of the young men. He played chess with them, and did not disdain, when in good health, to join them in a game of ball. Father Fouché was the son of pious and wellborn Parisian parents, and had witnessed in boyhood some of the terrible scenes that throw so lurid a light on the French Revolution. His house had been a refuge for one of the heroic priests, who, at the risk of their lives, remained in Paris to administer the consolations of religion to the victims of the Reigu of Terror. For a long time the priest escaped suspicion, performing ostensibly the duties of a valet. One day, however, the dreaded *gendarmes* appeared in M. Fouché's house, to search for the concealed clergyman. The priest, along with the other domestics, was summoned to the presence of the police, and by his forward actions imperilled his own head. But Madame Fouché, shrewd and self-possessed, rebuked him, boxed his ears, and saved his life. The story produced a powerful impression on the young Americans, and strengthened the good will the dear old gentleman had gained by the charm of his personality. For many years he resided at the College, where the professors, as well as the scholars, spared no effort to make the evening of his life pleasant for him. Gradually he grew more feeble and more deaf, but never less charming. To know him, was a lesson in Christian refinement, amiability, and piety. When at last he died, his death was as gentle and holy as his life, and all mourned for the departure of this Christian priest and gentleman of the old time.

We might enrich our gallery of St. Francis Xavier's worthies with many more portraits of this period. There were Father Chopin, who died a victim of charity on Blackwell's Island; Father John Cunningham, an English officer's son and a convert, who proved himself, with all his simplicity,

an excellent instructor and especially an excellent English scholar; Mr., afterwards Father, Patrick McQuaid, whose humility and kindness helped him greatly to become a successful teacher; the courtly Mr. Klinkhardt, the vigorous Father Baxter, the jovial Father Langcake, the staid Mr. Costin, the imposing Father Gockeln, the studious and scholarly Mr. Henry Murphy, the gentle Father Sherlock, the conscientious Mr. Hamel, philosophical Father Jouin, and dear old Father Mignard of the silvery hair. Nor must we slight the music master, Mr. Joseph Weismüller, a warlike looking Swiss, who might have passed for a Marshal of France, a good-natured soul, but irascible and emotional to the last degree, who trained the college choir to great excellence. Whenever the genial Father Starrs, Vicar-General under Archbishop Hughes, presided at the commencements or exhibitions, instead of the absent or ailing prelate, he declared in stereotyped phrase that the "music, both vocal and instrumental, was of the highest order, and reflected great credit on those who had charge of that department." Then Prof. Weismüller's countenance beamed with bliss, and he was repaid for all his toil and all his outbreaks of indignation. But his pupils loved him for all his irascibility, though they could not forget that he stuck sticks between their teeth to keep their mouths duly open while singing. His successor, Prof. Simon, was also a capable master, as sober and staid as Prof. Weismüller was excitable; but he had not the Swiss Marshal's magnetism.

But space forbids us to extend our gallery of the notable professors that have passed away. The living we omit, to spare their modesty. But we have still to do justice to our Vice-Presidents or Prefects of Studies. During the first years of Father Driscoll's presidential term, Father Durthaller, who was Prefect during the last year of Father Ryan's administration, remained in office. We have already given some account of his methods and work, and we shall meet with

him again at a later period as President of the College. Suffice it to say, that Father Durthaller was ever the same energetic, vigilant, and restless ruler of boys, always at his post in the "Office." It almost passes our understanding how he found time to teach his class. Still he was an effective teacher, whether he expounded philosophical theses after Rothenflue, or initiated youngsters in the mysteries of Latin grammar. Indeed, if it had been possible, he would have taught every class in the College, so ardently was he concerned for the students' progress. For four years he worked in this untiring spirit, until he was called away to Canada.

Father Henry Hudon was his successor. Perhaps no single man has been so constantly associated with the government of our Alma Mater. As Professor, Prefect, and President, in turn, he worked for her from early manhood until time had almost blanched his locks. Altogether St. Francis Xavier's was the field of his labor for twenty-two years. As Vice-President and Prefect of Studies, Father Hudon was, in many respects, a contrast to Father Durthaller. Physically, he was a man of middle height, with square shoulders, a florid complexion, and a pleasant countenance, restful and often illumined with a pleasant smile. Calm, unruffled, deliberate, beneath his apparent coldness he revealed, on closer acquaintance, a feeling heart. His predominant qualities, however, were method and self-composure. Under his guidance the College progressed, from year to year, growing imperceptibly, and agitated by no excitement. Though neither his disposition nor his manner had the faintest touch of the military, the steady routine of college life, the regularity and staidness of the students, the permanent calm, suggested the method and order of a military establishment. At first, in fact, the change made many regret the romantic times of Father Durthaller. But Father Hudon was so fair, so reasonable, so wise, that all recognized his rule as a model government. Everything went the even tenor of its way.

Let us not be misunderstood, however. The calm was the calm of true progress, not of stagnation. Things grew slowly, not by leaps; but the growth was organic and lasting. Such was the nature of Father Hudon's activity as Prefect of Studies.

The five classes that graduated in Father Driscoll's time numbered ten members in all. If not remarkable for numbers, they were not lacking in ability as appears from their subsequent history. The class of 1860 gave to our Alma Mater its first alumnus prelate, the Rt. Rev. Dr. Wigger, Bishop of Newark, able, vigorous and wise, a graduate, of whom all his fellows are justly proud. The class of '57 was composed of Dr. Henry A. Brann—*e pluribus unum*, we might call him, for he is, at the same time, an eloquent speaker, a noted author, and a skilful administrator. In '58, was Mr. Charles G. Herbermann, whom St. Francis Xavier's afterwards honored with the degrees of Ph.D. and LL.D. After successfully teaching at his Alma Mater for eleven years, he has upheld her honor for the last twenty-eight years at the College of the City of New York. He has edited several Latin text books, and written several other works, besides being a frequent contributor to the reviews. Mr. John A. Mooney, of '59, one of the best art connoisseurs in New York, has won for himself a distinguished name as a publicist and controversialist. He writes in a classical style. His merits also have been recognized by his Alma Mater, which conferred on him the degree of LL.D. Had not an early death carried off Mr. Francis McKinney, of 1860, we doubt not he would rank high as a journalist and poet to-day. Nor must we leave unmentioned the Rev. Gabriel A. Healy, pastor of St. Bernard's, and member of the Archiepiscopal Council, to whom, in great measure, our Alumni Association owes its foundation and prosperous existence.

We have followed the development of our Alma Mater in educational facilities and methods, during the presidency of

Father Driscoll; we have placed before our readers the pictures of some of its most distinguished professors; it remains to touch briefly upon some occurrences, inside and outside of the college, that give especial interest to the period.

Those familiar with the inner life of a Jesuit college know the importance of the annual retreat. Many conceive a Jesuit college as a theological institution, designed to train priests, where science is neglected and everything subordinated to religious instruction. A total misconception. A religious spirit, of course, pervades the entire institution, but there were no daily chapel exercises in the morning, as elsewhere, and the time for prayer hardly amounted to ten minutes per day. Two hours per week are usually assigned to religious instruction, ranging from the catechism, in the lowest classes, to evidences of religion, in the highest. The rest of the time is given to ancient and modern languages, mathematics and the sciences, and it may be said without boast, that, in Father Driscoll's day, mathematics and the sciences were taught as well at St. Francis Xavier's as at any of the oldest colleges of the land. The same remark applies to the study of English composition and rhetoric.

In general, the course of studies marked out had no special reference to the training of priests, and the College was in no respect a Seminary. But, during one week of every year, studies were laid aside, and the students went through a retreat. In Father Driscoll's time some of the ablest members of the Order were chosen to impress on the scholars their duties as men and Christians, to God, to religion, to society and to themselves. We may mention Fathers Larkin, Stonestreet, Garesché and Smarius. Father Larkin's luminous appeals to their reason found a ready echo in the students' minds, and the same may be said of Fathers Stonestreet and Garesché. Indeed, as a rule, the Jesuit preacher seldom appeals to sentiment. But perhaps the boys were most impressed by Father Smarius. A Belgian by birth, he had a

complete mastery of the English language, and his sermons, logical in framework, did not disdain the assistance of ornament and imagery. He was, moreover, a born orator, who directly reached his hearers' hearts. He knew how to draw powerful pictures that never failed to move the imagination. His sermon on the eternity of the pains of hell, for instance, whose clock unceasingly ticks "ever—never," held his audience spellbound. But we must cut short this account, with the remark that these exercises, no doubt, deeply influenced the College youth, and, in some cases, helped them to determine their future in life with a clearness and decision that contributed no little to their ultimate success.

Father Driscoll's administration was coincident with the so-called Know-Nothing movement. As in the early thirties, and, as more recently again, in our days, an unreasoning panic seized the more benighted of our non-Catholic fellow citizens, who feared that the Catholics, then numbering, perhaps, one man out of twelve, would make themselves masters of the country and rob them of their birthrights. The Catholics had done nothing, they had said nothing, of an aggressive character. But suddenly, as if hypnotized, hundreds of thousands of men, most of whom knew no more of the Church and the Pope than New Zealanders, banded together to root out what they termed "Romanists." Nor were ballots effective enough for these benighted Hotspurs. In many places they resorted to bullets and firebrands. Even in New York there was a great ferment, and at one time threats were made to burn the Cathedral in Mott street; but the organization of a number of sturdy citizens, for the protection of property, exerted a cooling effect, and we were spared the scenes that disgraced some of the Southern and Western cities. The students of St. Francis Xavier's did not escape entirely from this visitation. At times, as they returned home, they were assailed with hoots and sneers. Our Jersey contingent, especially, was exposed to these salutes. But the Jersey boys

were not to be cowed. One of the delegation especially, then, as now, a member of the Church militant, showed some rowdy bigots that he was their match in every kind of argument, including the *argumentum ad hominem*. Sure it is, that the last proved the most persuasive of all, and the Jersey City ferryboats ceased to be scenes of fanatical disorder.

The administration of Father Driscoll was a time of progress and prosperity. The registers, which report 221 students in attendance during the last year of his predecessor, tell us that in 1859-60 they numbered 293, an increase of 33 per cent. The curriculum was extended and improved, the scholarship raised. Our Alma Mater, however, was doomed to suffer a loss during Father Driscoll's term as President, which may be justly pronounced irreparable. In the year 1858, Father Larkin returned from Europe, where he had gone on important business, and forthwith devoted himself with accustomed zeal to pastoral work at St. Francis Xavier's. It was the year of the Jubilee granted by Pius IX., and the faithful came in crowds to the Jesuit church, in order to secure its graces. On Saturday, the eleventh of December, Father Larkin had spent the entire afternoon in the confessional, and at the call of the community bell joined his brethren in the refectory. Here he had just finished a frugal meal, and was rising to say grace, when he threw up both his arms, and crying out, "I am dying," would have fallen to the ground, had not another Father caught him in his arms. He never recovered consciousness. Every effort was made to revive him, but the physician's art was of no avail. Father Larkin's death threw not only the entire community, but the parish and the clergy of the diocese into mourning. Few eyes were dry, when Father Driscoll, at the Sunday High Mass, with trembling voice announced the loss the Society of Jesus, the parish, and the Catholics of New York, had suffered. Prominent laymen, and many of the diocesan clergy, foremost among them Rev. Dr. Jeremiah Cummings, requested the Superior, contrary to the

practice of the Order, to give Father Larkin a public funeral. The body was exposed in the church. Thousands thronged reverently to pay the last honors to all that remained of one who, as priest, as orator, as teacher, and as scholar, had rendered so great service to the Church in the United States. On Monday morning, at the solemn Mass of Requiem, Rev. Dr. Cummings delivered an eloquent eulogy on the holy man who had worked so faithfully in the Lord's vineyard. Then the corpse was taken to St. John's College, Fordham, where Father Larkin rests in peace, but even from his grave encourages his brethren to imitate his zeal and devotion.

Father Driscoll's term as President expired in 1858. But his great executive ability, his popularity with the professors and the students, as well as with the clergy and laity of New York, led the General of the Society to prolong his administration until the Summer of 1860. Then he gladly laid down the burden of office, and he, who for five years had been the ruler of the College of St. Francis Xavier, became a simple priest under its roof.

Father Driscoll's administration of the parish was energetic and prosperous. Before long, however, he took up a new line of life. His eloquence fitted him especially for a missionary's life, and for several years, though by no means young, he did most effective work preaching retreats. Finally he settled down in Troy, N. Y., where he built a new church, dedicated to his patron, St. Michael. In 1876, disease assailed him and he retired to rest at St. John's, Fordham, where he died on the fourth of March, 1880.

CHAPTER IV.

REV. JOSEPH DURTHALLER, S.J., FOURTH PRESIDENT,
1860-1863.

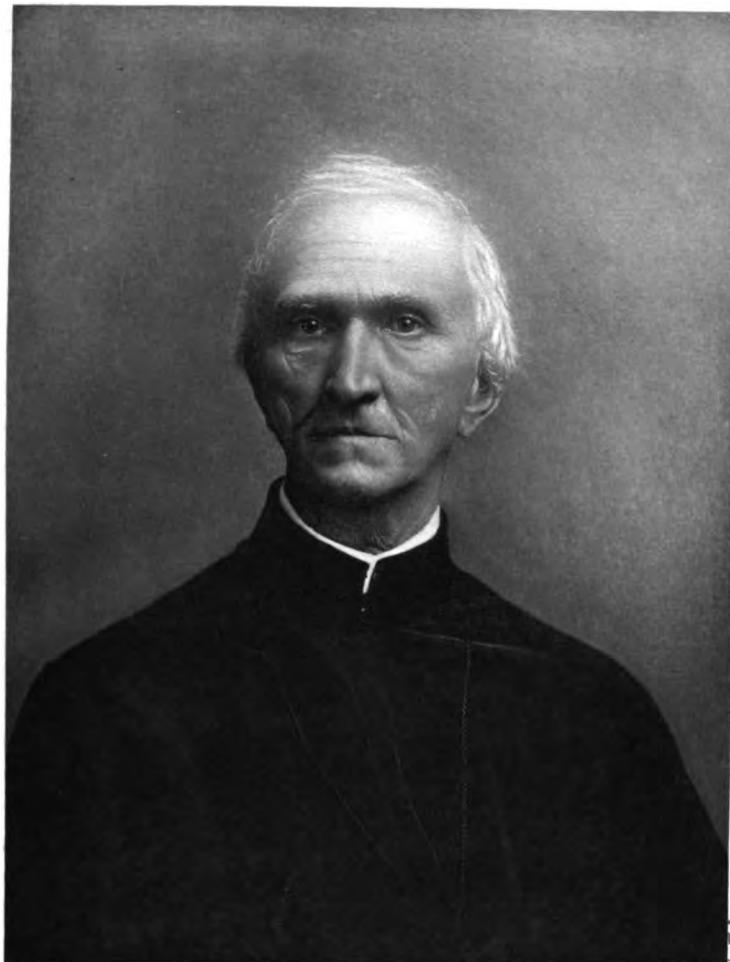
The new President, Father Joseph Durthaller, assumed the reins at a critical period in the history of the College. The increase in the number of students had filled the old college buildings to their full capacity. The edifice, on which its founders, ten years before, had looked with pride as a lasting monument, was no longer adequate to the needs of Alma Mater. Moreover St. Francis Xavier's, although it possessed a full college Faculty and all the needful college equipments, had not the legal status of a chartered University. Meanwhile dark clouds began to threaten our beloved country. The exciting triangular contest between Mr. Lincoln, Mr. Douglas and Mr. Bell, for the Presidency of the United States had opened, the waves of party strife rose higher and higher. Already the coming civil war was casting its dark shadow before it, boding danger and destruction to the prosperity, nay, to the very existence of the College. The menacing gloom of the situation might well force the new President of St. Francis Xavier's to pause.

But Father Durthaller was not a man who faltered in the face of difficulties. Of a sanguine temperament and endowed with boundless energy, obstacles only quickened his pace and work was the very salt of his life. The new President was forty-one years of age when he took charge of the College in 1860. Spare, tall and straight, with flashing eyes and somewhat aquiline nose, he would draw attention, among thousands, by his noble, refined, enthusiastic features. His gait was lithe and rapid, the fit expression of a quick, emotional disposition. With him, to think was to act. But his sanguine temper was under the control of a kind, affectionate heart and a sound head. Though he might make occasional

mistakes, he never made any serious blunders. His voice was energetic but musical, and capable of expressing the deepest and most heartfelt sympathy. Generous to a fault, he never spared himself when he might serve the College or the students, and he never forgot in age the boys of whom he had been so fond in his earlier manhood. His very peculiarities made him more popular. Instead of provoking a smile, his French accent and his frequent expostulatory "mais, mais, mais, my dear boy," called forth a good-natured response.

Father Durthaller was by birth an Alsatian, and, notwithstanding his German name, by sympathy a Frenchman. He spoke German and French fluently. Born near Mühlhausen, November 18, 1819, he was educated at the Lycée of Strasburg, where he gained distinction by his ability, his industry and good conduct. At the close of his course, he went to Paris, underwent the University examination, and received the degree of *Bachelier ès lettres* with honor. Father Durthaller then sought entrance into the Seminary of Strasburg, under the distinguished Bishop Raess, and became a secular priest. Shortly after his ordination, in 1844, he felt a call to the Society of Jesus, of which he became a loyal member. While teaching in France, he counted among his scholars the celebrated painter, Gustave Doré, of whose precocious talents the good old gentleman was wont to speak with much fire. The revolution of 1848 drove Father Durthaller from France and brought him to the New World. His enthusiastic fervor led him at first to the Indian missions, but the slender, gently nurtured young priest was unequal to the hardships of missionary duty. Having been seized by a violent fever, he returned to Montreal and the teacher's life. We have already become acquainted with his prefectship at St. Francis Xavier's from 1854 to 1857. The years between 1857 and 1860 he spent in Montreal.

Such was the man who was chosen to be the successor of Father Driscol. The task set before him we have already



John Durstallay
1817

outlined. The dangerous political outlook little daunted his vigorous character. His heart was set on promoting the fortunes of St. Francis Xavier's, and he lost no time. Immediately after his installation he petitioned the Regents of the University of the State of New York to charter our Alma Mater. His petition was favorably received. Indeed, without being chartered, St. Francis Xavier's had, for several years been doing, most successfully, the work of a college. In those days, we may remark, by the way, the seniors of the College of St. Francis Xavier were examined at the end of their course by professors from St. John's College, Fordham. If they passed this examination satisfactorily, the degree of A.B. was conferred on them at St. John's. The classes of 1855 to 1860 were graduated at Fordham, but in 1861, at the end of the first year of Father Durthaller's rule, things were changed. St. Francis Xavier's gave her own degrees, and the occasion was celebrated with great solemnity. The Commencement exercises were held, not as hitherto in the basement of the church, but in the courtyard of the College, under the shade of the trees planted there a decade before. A temporary stage was erected, and decorated tastefully with the national colors. Professor Simon, the music master, had slaved and toiled to train the College choir to unusual perfection, and earned more than the wonted applause. The orators of the day, Messrs. James H. McGean, James J. Moriarty, and Daniel E. McSweeny, delivered discourses worthy of the College and the occasion. Only one thing was lacking to make the celebration complete. The great Archbishop of New York, Dr. John Hughes, was absent. He had gone to foreign shores, to labor there for the preservation of our glorious Union, then in the throes of civil war. The illustrious prelate was greatly missed at St. Francis Xavier's, but no one complained of his absence, because all were proud of his patriotism.

At the very time that Father Durthaller secured the charter

of our Alma Mater, he was busily engaged in preparations to erect a building which would be worthy of her new rank and supply her with a suitable home. No doubt, in 1850, the new building of St. Francis Xavier was the peer of other educational buildings in the city. But it was lacking in solidity and dignity, and besides it had grown inadequate to the wants of the College. A new building was needed, and Father Durthaller did not hesitate. He secured the services of Mr. Patrick F. Kiely, an architect whose numerous creations are scattered over the northeastern states of the Union. Plans were drawn for a spacious and solid edifice, in a modified Byzantine style, comprising two large wings, each 120 feet in length and 60 feet in width, connected by a central structure with a frontage of 80 feet. The entire façade was intended to measure 200 feet in length. The wings were to be 75 feet high, divided into four stories. A mansard roof was to crown the whole. The means at the disposal of the College did not permit the carrying out of the entire plan at once, nor was this required for immediate needs. For the time being Father Durthaller contemplated the erection of the eastern wing only.

Meanwhile public affairs became more and more threatening. Mr. Lincoln's election was followed by the secession of one Southern State after another. All attempts at compromise proved to be futile. Fort Sumter was besieged. Business, always sensitive to political trouble, stagnated. Prosperity seemed about to forsake the land. Another man might have hesitated. Father Durthaller, relying on Providence, pushed onward his building project; he made his contracts at the very height of the panic and secured terms favorable beyond his most sanguine hopes. The eastern wing of the college, solid, durable, and tasteful, was built for the sum of \$45,000. Ground was broken a few days after the Commencement, August 13, 1861. The following inscription was enclosed in the corner-stone:

J H S

IDIBUS OCTOBRIS

A.D. MDCCCLXI

S. P. PIO IX. CHRISTI OVES FIDELITER PASCENTE
ET NON OBSTANTIBUS ALIQUORUM CHRISTIANORUM PRINCIPUM
IN TEMPORALEM SUM. PONTIFICIS POTESTATEM CONTINUIS INSECTATIONIBUS
SEVARUMQUE PROCELLARUM IMPENDENTIUM INDICIIS
ROMANAM ECCLESIAM FORTITER ET SUAVITER REGENTE,
SEDEM ARCHIEP. NEO-EBORACUM OCCUPANTE ILLUSTRISSIMO DD. JOAN. HUGHES,
INDEFESSO CATHOLICÆ VERITATIS DEFENSORE
LITERARUMQUE FAUTORE STUDIOSISSIMO
ET RR. PETRO BECKX SOCIETATIS JESU PRÆPOSITO GENERALI,
VISITATORIS OFFICIO FUNGENTE R.P. FELICE SOPRANIS,
R.P. MICH. FESSARD, PRÆPOSITO PROVINCIALI,
SUPERIORE GENERALI MISSIONIS R.P. REMIG. TELLIER,
ABR. LINCOLN AMERICAÆ FœDERATÆ PRÆSIDE,
INFELICI BELLO RECENS INITO SEPTENTRIONALES INTER ET MERIDIONALES,
REPUBLICÆ PARTES
ACRITER GRASSANTE;
STATUS NEO-EBORACENSIS GUBERNATORE EDW. MORGAN,
PRINCIPATUM CIVITATIS FERD. WOOD OBTINENTE,
ARCHITECTO P. KIELY,
HUNC ANGULAREM LAPIDEM
NOVI AEDIFICII COLLEGII SOC. JESU AD STI. FRANCISCI XAVERII
AUSPICE STO. JOSEPHO,
BENEDIXIT ET POSUIT
R.P. JOS. DURTHALLER, RECTOR COLLEGII,
PRÆSENTIBUS
PATRIBUS ET PROFESSORIBUS COLLEGII, ALUMNIS ET AMICORUM
CIVIUM PLURIMA CORONA.

Under the supervision of Architect Kiely and the Fathers of the College the work proceeded vigorously, and before long it became apparent that the new temple of the Muses would be a solid, commodious, well ventilated, dignified structure, thoroughly adapted in all its details for the purposes for which it was designed. No less attention was paid to the interior arrangements than to the outward appearance. Every classroom was roomy and lofty, airy and well lighted. The partitions were of solid masonry, promising protection against danger from fire, and the trim was of plain but solid oak. The space adapted for third and fourth stories was appropriated to the construction of a College hall, capable of seating about twelve hundred people. It was the finest academic hall in the city, with no columns to obstruct the view, and acoustically perfect. The ceiling was simply but tastefully frescoed by Artist Lamprecht. The only fault imputed to the hall was its situation. No doubt, the criticism was not wholly unfounded, for, in case of an outbreak of fire, while the great hall was filled, there was much danger of a panic and a catastrophe. This consideration had much to do with its subsequent transformation into classrooms.

In the new building proper provision was made, for the first time, for a chemical and physical laboratory, and a suitable cabinet of natural history. These were built in accordance with the suggestions of Dr. Francis Engelhardt, a graduate of the University of Goettingen, a scholar, and later an assistant of Prof. Wochler, next to Leibig, at the time the greatest chemist in Germany. After his arrival in New York, Dr. Engelhardt had been for a time the assistant of Prof. Chandler of Columbia College. In 1861, he was appointed professor of Chemistry, Mineralogy, and Botany, at St. Francis Xavier's. Under his direction the chemical laboratory, in the northwest corner of the second story, was provided with the latest and most scientific outfit, and in these particulars the College was now on a level with other academic institutions.

At the same time Father Durthaller and Prof. Engelhardt prepared the basis of the museum of natural history. A spacious, well-lighted room, in the northeast corner of the second story was devoted to this purpose. There existed already in the college collections some material of this kind; but the basis of the present cabinet of natural history was Prof. Engelhardt's own collection, gathered in Germany during many years. Hence, for a time, European minerals and plants outnumbered the American specimens. Under the Professor's care, however, valuable additions were constantly made, and before long our Alma Mater had reason to be proud of its museum. We must not forget to state that Father Charles H. de Luynes took a lively interest in these collections, and secured for them many valuable South American specimens.

But, to return to the new building. In the midst of mercantile panic and warlike excitement it progressed surely and rapidly. Its speedy completion was a bitter necessity. The increase in the number of students, and the fact that one end of the central building had been taken down to make room for the new edifice, cramped the space both for the accommodation of the students and the residence of the professors. Indeed, some of the latter were obliged to seek temporary quarters, at first in West Fifteenth Street, and later, on Sixth Avenue. But the quarters secured proved ill-adapted to the needs of the Fathers. At last, towards the end of May, in 1862, while the carpenters and painters were still at work in the hall, the three classes of the Preparatory course occupied the lower part of the building. It was as yet hardly fit for occupancy, but the needs of the College were pressing. At all events, the new quarters, even then, were a great improvement on the old class-rooms.

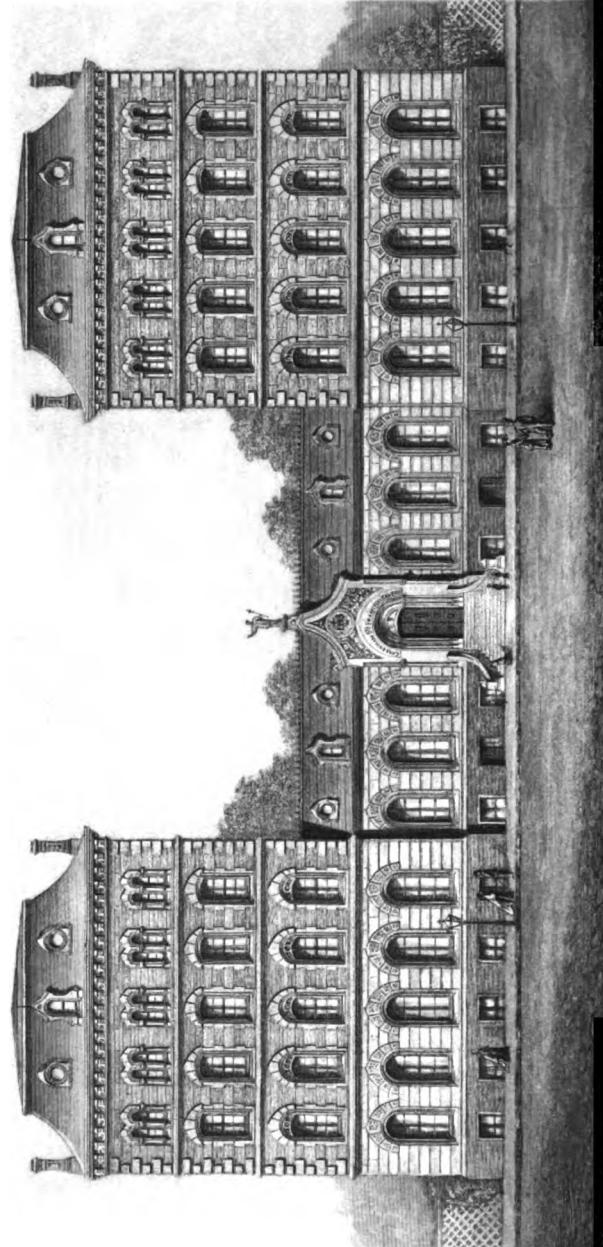
Meantime, the work in the hall went ahead rapidly, and in early June, the announcement was made that the hall would be inaugurated on Commencement Day. It may be remarked,

by way of parenthesis, that in those heroic days schools closed much later than now, either because the boys were hardier then, or that the educational reformer had not yet come to the surface. At all events, in 1862, Commencement Day fell on the seventh of July, the day on which the new St. Francis Xavier's building was formally inaugurated. It was a very hot evening, but the hall was more than thronged to its full capacity by enthusiastic students and their friends. The clergy of New York, Brooklyn, and Jersey, crowded the stage. Only Archbishop Hughes was absent, still laboring in Europe for the cause of the Union. As usual, Rev. Dr. Starrs took his place. The oratorical and musical programme was formidable, including no less than seven discourses, and a cantata composed for the occasion by Prof. William Bergé, to words written by a College poet. It would be less than just to omit the names of the speakers. They were: Messrs. Chas. J. Duane, T. P. Dolan and B. P. Kernan, all now deceased; the Rev. Dr. E. F. X. McSweeny, now professor at Mt. St. Mary's College, Emmitsburg, Md.; Rev. James T. Barry, of Rye, New York, and Mr. Thomas A. Phelan, one of the most respected merchants of our city. Rev. Thomas M. Killeen, '55, addressed the graduates. The proceedings, including the conferring of degrees, and the award of prizes, were long, but neither speakers nor audience lost interest. The inaugural exercises of our new home of the Muses were brilliantly successful.

In the last year of Father Durthaller's term of office a Postgraduate Philosophical Course was established. It consisted mainly of a course of lectures on moral philosophy, delivered by Father Louis Schneider. As in the philosophical instruction of the Senior class, the lectures were delivered in Latin, and the practice obtained until recent times.

Hitherto, the students of the class of Philosophy had received no prizes. They were supposed to need no such incitement to hard work. In 1863, whether this theory had

W. C. S.



FROM THE ARCHITECTURE LESSON

49 W. 15th STREET, NEW YORK.

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(OF THIS PLAN ONLY THE EAST WING WAS BUILT, 1861-62.)

failed in practice or whether the modern spirit of innovation was too strong, prizes were, for the first time, awarded, not only to the Seniors but even to the Postgraduate students. Mr. John A. Brophy, A.B., had the honor of receiving the first gold medal ever awarded by our Alma Mater. At the same time Messrs. T. W. Kilduff and Lawrence S. Kane, of the graduating class, received silver medals for Mental Philosophy and Science respectively.

In the Undergraduate course, Father Durthaller's administration resulted in a marked improvement of the scientific instruction. The appointment of Dr. Engelhardt as Professor of Chemistry, Mineralogy and Botany, gave a prominence to those sciences they had never before possessed. The immediate consequence was that much more time was devoted to these branches than before. The new professor was an enthusiastic, ardent, and, at the same time, jovial man, who rapidly became popular among the students. His contributions to various scientific journals, no doubt, were serviceable to the College also. Professor Engelhardt was an indefatigable worker. Morning, noon and night, when not engaged in instruction he was busy in the laboratory or in the cabinet. He was as precise and accurate as he was industrious, and often spent hours in the determination of a plant or shell.

In the department of Physics and Astronomy Father Aubier was no less enthusiastic than Prof. Engelhardt was in chemistry. He was a most painstaking instructor and beloved by his scholars. But he was also a man of original research, and kept up an active correspondence with the most eminent men of science throughout the country, particularly with the heads of the Smithsonian Institute. He was especially interested in meteorology, furnishing regular monthly reports to Washington. In those days the Government had not established the Signal Service, and the weather prophets were all volunteers. One of the most active of these unpaid meteor-

ologists was our good Father Aubier. Outside of the region of science he was a simple soul, and many stories illustrating his simplicity were current in the College in his day.

The study of the English language and literature also was made a more prominent feature in the curriculum, under Father Durthaller. To Father D. Lynch, Professor of Rhetoric in 1860-1, Father Ronayne and Father Cunningham above all, was due this progress. All three were thorough masters of English and its literature, and they found the students well prepared for their instruction.

In numbers the progress of our Alma Mater during the presidency of Father Durthaller was steady and marked. The last register of Father Driscoll's term, 1859-60, contains the names of 293 students. The attendance of the following years was as follows:

1860-1	298
1861-2	362
1862-3	422

When we bear in mind that this increase took place during the continuance of the Civil War, with its consequent social and business disturbances, the growth of the College was certainly astonishing—43 per cent. in three years. It is likely enough that the erection of the handsome new building had something to do with this increase. But, if it be not presumptuous to venture an opinion, it was chiefly due to the vigorous, progressive work of the President, of which the building of the new College was only the outward expression.

Father Durthaller not only performed the duties of Rector, which included the supervision of the parish; he was also the Prefect of Studies. He visited the classes, was present at the examinations, and had the deciding voice in the selection of the text books. When classes became too numerous he directed their subdivision into sections. Not satisfied with attending to these manifold duties, he even taught class, when the regular professor was prostrated by illness. How he ac-

complished all this work, almost passes our understanding. But it was done, and well done, too; and he never showed any signs of weariness. His conscientiousness and his love of college work must have given him this marvellous staying power, for he had not a robust constitution.

As his lieutenant in the government of the College, during the first year of his term as Rector, Father Durthaller had Father Hector Glackmeyer. Father Glackmeyer was Chief Disciplinarian and Professor of Mental Philosophy. In addition to this work, he took charge of the College choir, prepared the sacred music sung at the students' weekly masses, and supervised the vocal music class under Professor Simon. Gifted with an agreeable tenor voice and deep artistic feeling, Father Glackmeyer threw himself heart and soul into his musical work. At no time in the early epoch of our Alma Mater, could she boast of a more efficient choir, which gave unusual charm and solemnity to the Church festivals. As a preacher, too, the Prefect of Discipline made his mark, for he was a pleasant and impressive speaker. In fact, his ability as an orator and musician so far overshadowed his other gifts, that it is difficult to think of him as Disciplinarian and Professor of Philosophy. At all events he did not long fill these positions; after a year he was assigned to other work. He subsequently did good work as a missionary preacher, his fame as an orator being spread far and wide. Born in Montreal, September 29, 1826, he became a Jesuit at the age of nineteen. After a career of active service for religion he died at St. Joseph's, Philadelphia, May 6, 1881.

Mr. Henry Lory, then a scholastic, succeeded Father Glackmeyer as Prefect of Discipline, while Father Louis Schneider became Professor of Logic, Metaphysics, and Ethics. Mr. Lory was a model disciplinarian, serious, but kind, and while by no means of a sluggish temperament, yet self-controlled at all times. He was, moreover, a broad, well-read scholar, besides being a musician of no mean acquirements. Although

not yet ordained, he commanded the universal respect of the students, in a high degree, and was greatly regretted when, after two years, he left St. Francis Xavier's to complete his theological studies. Father Lory's great abilities as a ruler did not fail to be appreciated by his superiors. He was afterwards appointed President of the College of St. Boniface in Manitoba, a position he held until compelled by ill health to resign.

Father Peter Hamel, too, at this period one of the professors of our Alma Mater, was later raised to high dignity, as head of the Province of Canada. He was a mild, pleasant man, conscientious in the performance of his work, and a good scholar. His gentle character, and his learning and competency as a teacher, gained him the good will of his pupils and the respect of his colleagues.

In the Fall of 1861, among the new professors called to St. Francis Xavier's was the Rev. James Perron, who was to teach Mathematics. He was in many ways a remarkable man. This humble priest, in whom the keenest eye could never have detected the soldier, had been in youth a distinguished French officer. He had been *aide-de-camp* to Maréchal Bugeaud, the conqueror of Algeria. During his short stay in New York, Father Perron was remarkable for his kind, affable ways. He had not yet mastered the English language, and, in class, at times met with difficulties, due to his imperfect knowledge of the vernacular. These he overcame by his patience and tact. After leaving our Alma Mater, he was raised to the responsible position of Superior-General of the Mission of Canada, a place he filled for many years to the satisfaction of all. He died at St. John's, Fordham, January 24, 1890.

Among the instructors who taught in Father Durthaller's time, none are more deserving of mention than Mr. John Edwards and Mr. M. Callaghan, both alumni of the college. Mr., now the Rev. John Edwards, for many years the respected pastor of the Church of the Immaculate Conception

in this city, was a born teacher. Ever active and alert, full of earnestness, and possessing a remarkable power of exposition, he attracted all those intrusted to his care, by his magnetism. He was an unsurpassed disciplinarian. Without effort he held the attention of classes which at times numbered fully seventy boys. His departure for St. Joseph's Seminary was, at the time, a serious loss, which, however, has been well repaired by his life-long devotion to the interests of the College.

Mr. Callaghan, well-known as Father Callaghan, the efficient Rector of the Mission of the Holy Rosary, and the Catholic immigrant's friend, whose death in 1896 was mourned alike by the clergy and the laity of New York, was for six years a most useful instructor in the Grammar and Preparatory School of the College. He proved himself a gentle, considerate, sympathetic, and ever reliable teacher, interested in his work and his scholars. The good little man enjoyed the love of all, and like Father Edwards he took a deep interest in the College. Five times he donated medals for the Commencement Prizes.

During Father Durthaller's administration, Professor Bergé, Musical Doctor, again took charge of the musical instruction in the College. No man was more attached to the Jesuit Fathers than Professor Bergé. He had first become connected with the Fathers in 1847, when he became the organist of the Church of the Holy Name in Elizabeth Street, and Professor of Music in its school. When St. Francis Xavier's was opened in West Fifteenth Street, Mr. Bergé accompanied them, and we find him in charge of the musical department of the new College from 1850 to 1853. Afterwards, for eight years, his manifold engagements as Professor of Music in the Convent of the Sacred Heart, at Manhattanville led him to resign the chair of Music at the College of St. Francis Xavier, though he always remained organist of the church. Personal friendship for Father Durthaller induced

him to resume his old position in 1861, even though this required him to make many personal and pecuniary sacrifices. Professor Bergé was always ready to render the College a service. Though not held by his engagement to direct the music at minor exhibitions, few entertainments took place at the time which did not bring him down from Manhattanville, often accompanied by other artists, who contributed to the enjoyment of the occasion. Among New Yorkers of the fifties and the sixties, Mr. Bergé's name was a musical household word. He frankly adopted the musical tastes of our city at that time, tastes widely differing from those of to-day. He was a thorough musician, unsurpassed as a reader, and a brilliant player. It may be said, without exaggeration, that he was the most popular organist in the city. As a choral leader, too, he had a great reputation; he was one of the founders of the Mendelssohn Union, for many years one of the leading choral societies of New York. At Vespers, on Sundays, the Jesuit church was regularly crowded, many Protestants, whom nothing else could have tempted to enter a "Romish" church, coming there to hear the music. The Fathers, of course, were by no means eager to see their church filled with these throngs. Still, the visitors were always decorous, and the attractive music at St. Francis Xavier's, undoubtedly helped to dispel some of the blind prejudice, which, in Know-Nothing days, lay like a heavy cloud even over New York, cosmopolitan as it is to-day. In the College, Professor Bergé was a brilliant and a popular teacher. The students speedily became attached to him and consequently made rapid progress in the musical studies. He was a fertile and melodious writer of music. He wrote a cantata for the opening of the new college building in 1862, and it always gave him pleasure in this way to prove his loyal feeling to the College and the Fathers with whom he was associated for almost thirty years.

Not a few of the graduates and students who attended our

Alma Mater during Father Durthaller's term of office, have attained honorable distinction. Rev. James H. McGean, 1861, is the well-known and popular pastor of old St. Peter's. He is deeply interested in educational matters, and is a member of the Archbishop's Council. Another member of the class of '61, who has given much attention to education, is Dr. Daniel E. McSweeny, at present an honored member of the City Board of Education. Dr. McSweeny is a successful physician, with a large practice, who is no less noted for his charity than his science. Rev. Dr. James J. Moriarty gained distinction by his writings, and received the Degree, LL.D. from the College. Of the class of '62 we have already mentioned Rev. John Edwards, Rev. Dr. Edward F. X. McSweeny, Rev. James T. Barry, and Mr. Thomas A. Phelan. Two of the most promising men of this class, Messrs. Thomas Pancratius Dolan and Mr. Charles J. Duane, were carried away by a premature death while doing themselves and their Alma Mater great honor in their theological course at Rome. To the Rev. William McNab belongs the distinction of being one of the first Catholic clergymen that gave their services to the blind. Of the eleven members of the class of '63 no less than seven have passed away. Of the survivors we must mention Mr. James J. Treanor, who has been the head of a large industrial firm for many years, and noted alike for his enterprise and integrity.

Among the students who did not remain for graduation, we may name Father Patrick A. Halpin, the eminent Jesuit; Dr. John A. McCreery, a distinguished physician; and Eugene F. O'Connor, now Senator from the county of Kings.

Father Durthaller's presidential term, it has already been said, coincided with the first period of the Civil War. As the charter of our Alma Mater was obtained at that very time, it would be absurd to look for her alumni among the martial heroes who earned their fame in that patriotic struggle. Of her dozen graduates in 1861, two fought for the

Union on the field of battle, Mr. William Dolan, of 1859, and Mr. Eugene Kelly, of 1860. Mr. Kelly gave his life for the cause, not indeed in battle, but amid the dismal horrors of the prison at Andersonville, while John W. O'Brien did his full military duty. A number of the undergraduates also enlisted in the Union army, among them the son of the noted reviewer Dr. Brownson, Mr. Edward Brownson, who met the death of a patriot in the battle fought near Richmond. When we consider how young the College was, and how young and few the alumni, Alma Mater certainly gave clear evidence of the patriotism of her sons, though theirs, naturally, was little of the glory won by the sons of older colleges.

In one respect, however, Alma Mater made a record during the war, of which she may well be proud. To her belong the glorious names of Nash, Tissot, and Ouellet, who, as Chaplains, accompanied the banner of the Union from Virginia to Florida, from New York to the Mississippi. Called from the professor's chair to bear all the hardships of military life, they showed again and again that the sons of the knightly Loyola have inherited the undaunted soul of their founder. In camp these devoted men were the friends and counsellors of officer and private, the champions of order and discipline. By their faithful work as Christian priests they infused into their men greater and nobler and purer patriotism. On the field of battle, scorning fear and danger, they sought the wounded and dying amidst flying bullets, and were good Samaritans alike to Catholic and non-Catholic, to friend and foe. Father Nash especially accomplished a difficult but noble work. He had been named Chaplain of the Sixth Regiment of New York Volunteers, the famous Billy Wilson's Zouaves. The vineyard, in which Father Nash was bidden to work, was by no means promising, at least the journals of the times gave Wilson's Zouaves a far from enviable name. They were sent to Camp Brown, Santa Rosa

Island, off the coast of Florida. At first the newspapers, which looked for unexpected forms of patriotism to crop out, reported various incidents which seemed to justify their expectations. But in a short time things put on a new face. Wilson's Zouaves proved to be true patriots, obedient and brave, a bulwark of the country, the terror of the enemy. And who had brought about this change? All pointed to the Chaplain, the honest, sympathetic, manly Father Michael Nash. Fathers Tissot and Ouellet were no less efficient in their new sphere of activity and when the cruel war was over, they returned to their peaceful work of the school-room or parish, followed by the respectful regrets of their regiments, men and officers alike.

It is well known that during the war, besides many untitled patriots who fought for the country, not a few officers of prominence were received into the Church. All will recall the names of Generals Newton and Scammon. But there were others whose conversion is less well known. Among these some were baptized by the Fathers at St. Francis Xavier's. We shall mention only two. The first is Engineer Isaac Newton, who was the engineer in charge of the Monitor during her famous fight with the Merrimac. Mr. Newton was received into the Church on the fifteenth of February, 1863. General John G. Foster, the second of the converts, was baptized on November 4, 1861. He was subsequently commanding General of the Department of North Carolina. Both of these gentlemen were baptized by Father William Moylan.

During the Winter of the year 1861-2, under the auspices of Father Maurice Ronayne, a Xavier Alumni Association was established in the College. Its members were recruited principally from the alumni of St. Francis Xavier's and St. John's. Mr. Henry E. Fitzsimmons, of the class of '58, was the first president. Under him, and his successors, Mr. Francis V. S. Oliver, subsequently Assistant District Attorney of the

County of New York, and Mr. Charles G. Herbermann, at the time a member of the Faculty of St. Francis Xavier's, the society developed considerable literary activity. Not only were important historical, ethical and political questions discussed, but public lectures were delivered by some of the members. After a prosperous existence of six years, the society passed away, not without having done much service to its members.

No history of Father Durthaller's administration would be complete without some account of the impressive solemnities with which the canonization of the Japanese Martyrs was celebrated. The old Church of St. Francis Xavier was never more tastefully and magnificently adorned than on this great occasion. The grandeur of the Catholic liturgy, the eloquence of the orators, and the impressiveness of the music, all made it an event to be remembered. Father Durthaller himself, as well as Father Thiry, were busy for weeks planning the decorations and supervising the festivities. His piety and devotion were contagious, and the students were filled with the enthusiasm of their worthy President.

Father Durthaller guided the destinies of our Alma Mater for three years. He had found the College a private school and left it a chartered University; he had found her in a plain, unattractive brick home, and left her quartered in a solid, attractive, dignified stone edifice. He had almost doubled the number of her students, enlarged her curriculum, and improved her educational methods. His work had been thoroughly and well done.

From St. Francis Xavier's Father Durthaller betook himself to Buffalo (1863), where he had charge of a German parish, and built the Church of St. Michael. But he did not lose his interest in higher education. He found time to establish a classical school, which afterwards passed into the hands of the German Jesuits, and is now Canisius College. In 1871, we find him again at the College of St. Francis

Xavier, as Prefect of Studies. He remained there for only a year, however. Being entrusted with the formation of a German congregation in the upper part of the city, he set to work with his accustomed energy, and before long he had built St. Joseph's Church in East 87th Street. There he spent the last years of his life, a restless worker to the end. Beside the church, he established a spacious and well organized school, and, at the same time, acted as the Chaplain of the Sisters of the Good Shepherd. On Sunday, May 3, 1885, after officiating at the Convent of the Good Shepherd, he was robing to say Mass in his own church, when he was stricken with apoplexy and died. What death could be more becoming a priest so remarkable both for his piety and his activity?



OLD SEAL, USED ON REPORTS
AND ON TESTIMONIALS OF MERIT

CHAPTER V.

REV. JOSEPH LOYZANCE, S.J., FIFTH PRESIDENT,
1863-70.

The last official act of the outgoing President caused no little chagrin to the students who were to return to the College in the Fall. Hitherto the custom had been to reopen the doors on the first Monday in September; this year, the first Tuesday was named. The innovation, however, owing to the peculiar conjunction of days and dates that month, effectually curtailed the vacation by nearly a week.

Still, those July days of 1863 embraced the most alarming, and, indeed, the most perilous period of the Rebellion. The capital of the Nation had but just been saved, by the victory of the Union forces at Gettysburg, while the discontent arising out of the enforcement of the odious conscription was leading up to the most unhappy culmination in New York. It was a good time for boys to be under cover and busy with profitable exercises. So, after all, it may well be believed that this unappreciated parting move of the good Father Durthaller was a premeditated blessing.

On the last day of July, the feast of St. Ignatius, it was announced that, Father Durthaller's administration being at an end, a new Rector had been appointed in the person of Rev. Joseph Loyzance, S.J., until then Rector of St. Joseph's Church and Schools at Troy, N. Y.

Promptly the next morning Father Loyzance was in charge. Punctuality was not his least attribute. Joseph Marie René Loyzance was born in the parish of St. Ouen des Alleux, diocese of Rennes, France, March 12, 1820. He studied classics and theology at Rennes, and was ordained a secular priest. On December 3, 1849, he was received into the Society of Jesus at Vannes. Three years later, he came to



Joseph Luzzance S.J.

New York, his first assignment being at St. Francis Xavier's. Here he spent eight years. The first was devoted to the study of English. Then he taught class for three years, and was afterwards appointed Treasurer. This office he filled for the four years ending 1860. From St. Francis Xavier's he went, as Rector, to St. Joseph's Church, Troy, N. Y., a church founded in 1847, the same year as St. Francis Xavier's College, by a former member of the Society of Jesus, the Rev. Peter Havermans, still a pastor in Troy and, at the present writing, probably the oldest priest in the United States. Indeed, Father Havermans was Superior of the Jesuit Mission of Newton Manor, Maryland, as far back as 1835, and held the office until 1841.

So, in returning to St. Francis Xavier's as its President, Father Loyzance had an advantage over his predecessors—he was familiar with the ground, possessing a thorough knowledge especially of the temporal side of affairs. He had personally witnessed the growth of the institution, understood its finances, knew its friends, and was qualified to enter at once upon his duties with a correct sense of its future needs. The times were not unpropitious. Even the Civil War was accomplishing something for Catholicity. The prejudices affecting Catholics, native and naturalized, as loyal American citizens, were being dissipated by their military record in defence of the Republic. Better times were at hand for Catholic institutions. It remained only for Catholics to get together and prove their right to something more than mere toleration.

Happily, the Vice-President and Prefect of Studies chosen to co-operate in the direction of affairs, also was a man of ripe experience and special fitness for the position. It was the same Father that had been Prefect and Disciplinarian from 1857 till 1860, the Rev. Henry Hudon, S.J. Father Hudon was patient, painstaking, sagacious; conveying by look or nod, smile or stare—never amounting to a frown—what

could as well be expressed that way ; always an excellent listener, and, generally, you were fortunate if you went off satisfied that you knew all he had been cogitating.

Little transpired within the college precincts that escaped his notice or that he was not made aware of. In the latter case, if it was matter of good report, the tidings were welcome from any quarter ; if otherwise—well, he took his time, and began by presuming the reporter was mistaken. But, if at length judgment went against one, there was no room for compromise. The office of the Vice-President was open for business at all hours, and he was there attending to it. If you chanced not to find him in, then he was probably to be found seated in some one of the class-rooms, an attentive but silent observer of the method and matter of the exercises. If criticism were called for, or suggestions of improvement to be offered, that duty was performed elsewhere. The pupils never knew it ; everything was pronounced "first-rate," and he smilingly withdrew without disturbing the happiness of anybody.

Thus ably seconded, Father Loyzance, to whom the detail and routine of class-work were, in truth, less congenial, was left free to apply his best energies to the graver duties of the rectorship, and to devise new ways and means for promoting the general prosperity of the College and all that appertained to it.

One of the first subjects to engage the attention of the new President was the establishment of a Students' Library. Up to this time, the boys had to depend on their homes and the public libraries for their supplementary reading. The supply was often limited, not easy of access, too promiscuous, and, for the most part, uncontrolled. It is true, the two junior Sodalities had each a small collection, consisting mostly of well-thumbed books of piety and devotion, but such as they were, only the members had the privilege of perusing them.

It was now determined to found a library, open to all, "with a view," it was announced, "to encouraging students

to read good books, and enabling them to become more perfectly acquainted with English and foreign literature, without incurring the risk of reading books hurtful to morals and religion."

In order to raise funds for this purpose, several lectures and a sacred concert were given in the new hall, under the auspices of the Alumni Association, during the scholastic year 1863-1864. On October 20, 1863, Rev. Father Hitzelberger, S.J., of the Maryland Province, delivered the first lecture, a seasonable dissertation on "The Influence of Catholicity on Civil Liberty." On January 12, 1864, the president of the Catholic Protectory, the well-known Dr. L. Silliman Ives, delivered an address on "The Philosophy of History." A week later, the Irish patriot and distinguished lawyer, Richard O'Gorman, Esq., delivered an eloquent lecture on "Oliver Goldsmith." Closely following, on January 21, 1864, came the greatest musical treat ever tendered to a Catholic audience in New York. The grand "Oratorio of Moses in Egypt" was rendered by eminent artists and a well-trained chorus of, perhaps, two hundred adult performers. The famous Professor Bergé prepared and directed the whole.

These several entertainments were very well received. They netted about a thousand dollars and gave the library a substantial beginning. The Sodality libraries were contributed as a kind of nest-egg, and the end of the year saw a respectable collection of twenty-five hundred volumes, culled by the discriminating Dr. Herbermann, and committed to the care of the trusty Dr. Francis Engelhardt, who was forthwith installed as Librarian. A few years later, the number had reached five thousand. The beneficial effects of this fund of sound information and select literature were said to be soon apparent in the well digested and orderly matter of the compositions submitted by the students.

The projected celebration of the three-hundredth anniversary of the Annunciata Sodality of the Roman College,

founded in 1563 by Father Leontius, S.J., had drawn together many ex-students of St. Francis Xavier's and other colleges, when it occurred to the Reverend President that it was a rare opportunity for the formation of an extra-collegiate union. The proposition met with favorable consideration, and it was resolved to proceed immediately with the work of organization upon these lines :

1. To form a Sodality for the purpose of confirming the practice of Christian piety begun in college days ;
2. To promote an association of the members with a view to the continuance of the friendships created at college ; and, generally, to encourage the educated young men of the city to combine for their own social benefit and for the advancement of Catholic interests.

Rev. Father Louis Schneider, S.J., was delegated to superintend the work of organization. Several meetings took place in the old church and finally, on Tuesday, December 8, 1863, the Xavier Alumni Sodality was solemnly established, with Father Schneider as its director. In a diary kept by one of the Fathers, this important event is carefully recorded, with this addendum : "Quae nova institutio, Deo favente, ad eosdem juvenes in virtutis semita retinendos multum conferet." The association has fully justified the great hopes of its founders. At the present time (1897) it is still in a flourishing condition.

The social portion of the original programme was carried out at a later date by the formation of the Xavier Union. This organization, under the careful supervision of Rev. Father Patrick F. Dealy, S.J., prospered for several years—so well, indeed, as to be prompted finally to cut aloof from the parent body and to seek an orbit of its own. What was once known as the "Xavier Union" now lends wider lustre as "The Catholic Club." It is still largely indebted to the College of St. Francis Xavier for its membership, as it was for its first inspirations and guidance, and most of its people are still

in touch with the maternal organization, the Xavier Alumni Sodality.

It is well known that the grand plan of universal education designed by St. Ignatius and perfected by the combined wisdom of the early Fathers of the Society of Jesus, some centuries ago, comprehended the fundamental and invariable condition, that it was to be bestowed without cost to the pupil. It was expected that wealthy patrons of education, or the civil governments would provide the necessaries of life for the professors and the necessary place, accommodations and equipment for the successful performance of the work.

This condition was well understood and readily acceded to in the early years. But circumstances changed with the progress of time. Functions once largely devolving upon civil authorities, came to be exercised immediately by heads of families. Again, the Catholic education proffered by the Jesuit colleges ceased to be appreciated by some of the modern civil governments. Even though appreciated in our country, it may not look to the government for support; because, owing to the diversity of such creeds and doctrines as prevail, a complete religious neutrality is assumed by the State. Furthermore, the number of wealthy Catholics able to endow an institution did not increase as rapidly as the populations that demanded a Catholic education.

Under these circumstances Jesuit colleges in this country were constrained to institute a nominal fee, chargeable to parents, in lieu of governmental or other subsidy. The tuition fee is much less than what is exacted in purely secular establishments professing to impart the same amount of secular instruction. In the aggregate it seldom equals, and never exceeds, the disbursement for land, buildings, furniture, apparatus and supplies, not to mention the maintenance of the Faculty and assistants. Nor is the fee required in all cases. The cause of free education has been upheld from the beginning as far as possible. The College of St. Francis

Xavier has done its utmost in this regard. Sixteen pupils out of every hundred, in the twenty years ending 1870, were absolute beneficiaries.

An effort to place the College still more in line with the original plan, was made in the third year of Father Loyzance's administration, by the establishment of Scholarships. Donations of one thousand dollars were solicited as a fund, the annual interest of which, at that time, would defray the cost of a year's education for one pupil. Before the end of Father Loyzance's presidency thirteen such scholarships had been obtained. These, with others since donated, are recorded in Appendix II.

In view of the vast increase in wealth and numbers of the Catholic population centering at the metropolis, it was confidently expected that this admirable form of popular endowment, fostered by succeeding administrations, would eventually become a powerful adjunct in the cherished cause of free education. In the later chapters of this volume the reader will learn to what extent these hopes have been realized.

During the scholastic year 1869-70, a number of very valuable gifts were added to the College museum. They are set forth in minute detail, and with due credit to the individual donors, in the catalogue of that year, and noted in Appendix II.

Throughout Father Loyzance's term of office there was no department of the institution of which it had better right to be proud than its cabinet of philosophical apparatus and museum of natural history. The former was complete and up-to-date. In the latter, not only were there many collections, and the specimens choice and valuable, but they were classified by a master-hand, by the *savant* Professor Engelhardt. Furthermore, they were suitably displayed, in commodious glass cases and lodged in a large, well-lighted room, the whole presenting an elegant appearance that would not suffer by comparison with one of Tiffany's show-rooms.

Better still, Dr. Engelhardt guarded them with jealous love. There were no fly-specks on them and no dust permitted anywhere. Those who came to witness the exhibitions in the College Hall rarely passed out without a lingering visit to the museum. In fact, right here we may be excused for adding that the audiences were never in a hurry to get away. Parents found delight in loitering around the corridors and viewing the scenes of their children's training. Acquaintances were made, friendships initiated, all finally departing to tell what they had beheld at close range, to sound the praises and proclaim the advantages of the College of St. Francis Xavier.

The establishment of a students' magazine, to be called "The Xavier," was suggested in 1863, by Father Louis Schneider, S.J., but the Faculty did not deem it advisable to embark at that time in such an enterprise. Nevertheless, a few ambitious boys of the upper classes, in opposition to the will of the Fathers, ventured to bring out a paper they called "The Vindicator." It had the usual merits of such wayward inceptions. The insubordinate *literati* were summarily dealt with, and the journal expired abruptly.

The following table gives the actual number of students on register for the twenty years ending 1870:

YEAR	STUDENTS	YEAR	STUDENTS
1850-1	175	1860-1	298
1851-2	270	1861-2	362
1852-3	242	1862-3	422
1853-4	228	1863-4	534
1854-5	221	1864-5	564
1855-6	254	1865-6	504
1856-7	299	1866-7	568
1857-8	296	1867-8	526
1858-9	307	1868-9	522
1859-60	293	1869-70	506

The prosperity of the College during the latter seven years is seen at a glance.

An important contributory factor was, no doubt, the great tide of immigration, consisting, for the most part, of that same gifted people that had previously furnished fully three-fourths of the Catholic population of the city and a like percentage of our students.

"Where," recently exclaimed one of the oldest, most experienced and learned of our American Jesuit professors; "where is the inhabitable continent on which the providence of God has not scattered the Catholic Irish as the husbandman scatters his seed, and as the wind wafts the germs of many flowers? The fact has its meaning."

To this Catholic nation, famous for its learning in the palmy days of its independence, education had long been debarred by penal enactments. Here, in New York, and the surrounding towns, thousands of families had settled down and become an integral part of the American population. The hardships of the Rebellion were now bearing heavily against them. A due share of the national suffering and mourning was theirs; but the education of the young was not to be neglected—at any cost of parental privation—above all, in this new home where intellectual and moral worth might win the highest rewards without reference to creed or genealogy.

The fame of the College, too, its scholarly Faculties, its excellent work, sanctioned and recommended by the ecclesiastical authorities and admired by the citizens generally, was spreading abroad. But the opening of the new building, offering increased facilities and improved surroundings was probably the immediate attraction.

One good result of the abundance of material was, that it enabled the Faculty to exercise a more rigid discrimination in favor of promising students. Many came, and not all were chosen. Of those fortunate enough to enter, only the best were retained. It may be a little flattering to the survivors of

those days to learn what the good Fathers thought of them. In a chronicle, not intended for their eye, they are tersely referred to as follows: “ . . . quorum mores, agendi ratio, pietas necnon zelus studendi talia fuere, quæ Deo placant ac Nostris solamen afferant.”

It was well for the College that its interests were, at this period, in the hands of a man of such rare foresight and courage, and withal, such prudence and financial ability, as were possessed by Rev. Father Loyzance. In the brief space of seven years he more than doubled the original area of available land. He bought adjoining lots on each street at the best prices attainable, although in taking the land he had likewise to pay for the houses that were on it and for which he had no permanent use. The wisdom of these investments has long since been proven, but at what cost of personal sacrifice to those who managed the institution, unendowed and unsubsidized, will never be told. One feature of these transactions is well worth noting: The negotiations were conducted openly, and the titles to the property were all passed directly to the College of St. Francis Xavier. In Father Ryan's time it had been necessary to act through a third party, in order to gain an entrance to this exclusive neighborhood.

Rev. Father Loyzance undertook no building operations during his term as President. He confined himself to the purchase of the ground that was to be used by his successors as occasion would require.

During his presidency, forty-one students, who had obtained the degree of Bachelor of Arts in course, continued their philosophical studies and received the Master's degree. The honor men in this course, for the six years ending July, 1869, were respectively: James J. Treanor, Eugene B. Murtha, John E. Cahalan, Joseph F. Mosher, John P. Hoffmann, and Thomas M. McCarthy. The Master's Orations were delivered by James J. Treanor Daniel J. O'Conor, John E. Cahalan, Thomas J. Campbell, Hugh P. Reilly, and Michael K. McCar-

ten. For some reason not recorded, no honors were received by the post-graduate class of 1870.

Eighty-six students succeeded in completing the classical course, during these seven years, and in being graduated with the degree of Bachelor of Arts. Those who stood at the head of their respective classes, and won the medals for Mental Philosophy, were: William O'Brien Pardow, Michael Nevin, Joseph F. Mosher, Patrick J. McNamara, Peter Condon, James T. Curran, and Thomas S. O'Brien.

The medals for Evidences of Religion in each year were taken by William O'B. Pardow, John M. Fitzsimmons, Thomas J. Campbell, Michael J. Mahony, Peter Condon, James T. Curran, and *ex aequo* Thomas S. O'Brien and John H. Dorrity, respectively. The medals for Mathematics and Natural Sciences were won by Michael H. Quinlan, John M. Fitzsimmons, James T. Casey, Patrick J. McNamara, Michael K. McCarten, James T. Curran, and John H. Dorrity.

Of the total number of eighty-six graduates, the commercial world took thirty-one; sixteen became professors, lawyers, or doctors; thirty-two were called to the secular priesthood. The remaining seven continued to abide with those who had trained them up, renouncing all other ties and aspirations, in the single hope of becoming worthy members of the Society of Jesus.

In the course of the thirty-three years that have elapsed since the first Baccalaureate degrees were conferred by Father Loyzance, thirty-two of the recipients have passed to another life. It is not surmised of any one of them that his life was such as to lose for him the crown of a blessed immortality. It is known of many that their duty was well and nobly done, and not a few shed lustre on their Alma Mater.

In the ranks of the clergy one misses Monsignor Louis E. Hostlot, the learned Rector of the American College at Rome, and the Rev. John J. Riordan, the helpless immigrant's first

friend and protector ; also, Revs. Martin J. Brophy, Henry P. Baxter, John S. Colton, Michael Callaghan, Patrick Loughran, Michael Nevin, Charles M. O'Keefe, and John Raber.

The Jesuit household may mourn the loss of John Quinn, S.J., of 1864, and Thomas Swanton, S.J., of 1865, a youth of surpassing intelligence and purity of spirit ; and also of the amiable Edward F. X. McGee, of 1866, whom ill-health forced to leave their Society. Before his death he was Superintendent of Schools in Long Island City.

Among the laymen since deceased are Hon. William H. Crain, member of Congress from Texas, who earned distinction in the House of Representatives for his scholarly attainments ; Peter Vincent Carroll, who recently terminated a most honorable mercantile career at Buffalo ; and Hon. Joseph F. Mosher, at one time Commissioner of Education, a gentleman who found it possible to be a busy and successful member of the New York Bar, and, at the same time, to render valiant service, and incessantly, to the cause of religion and the genuine interests of Catholic society in New York.

Of the post-collegiate history of the surviving fifty-three graduates of the period 1863-70, it is impossible to treat individually with justice to them and a becoming regard for their modesty. For the present the reader will be kind enough to take it for granted that they are collectively of "the fittest"—the fittest to bear the brunt of the battle of life, and that they are illustrating in the struggle the sterling qualities of their education.

Their names will be found, here and there, in the later chapters of this volume, always associated in greater or less degree with whatever redounds to the benefit or the honor of the College of St. Francis Xavier. Great, indeed, will be their glory, if all do as well as the four surviving members of the Society of Jesus. Three of the latter have been presidents of colleges hereabouts ; two have governed the Province of Maryland-New York ; and one is hiding his "purest ray

serene" down at Frederick, fashioning others with subtle art to follow in the footsteps of all.

Among the pupils in attendance at St. Francis Xavier's during this period, whose course was not completed within the years of Father Loyzance's presidency, quite a number appear in the annual reports as students of more than ordinary merit. Chief among them are: Francis W. Gunn, Charles E. McDonnell, Edward A. O'Connor, Thomas Glover Barry, George A. Fargis, Francis X. Gibbons, Thomas O'Connor Sloane, Cornelius R. Sullivan, Peter Kayser, John F. X. O'Conor, Joseph L. Hoey, Homer G. Murphy, John F. X. Doyle, Patrick J. McCloskey, Francis H. Wall, John A. Kellner, James J. Phelan and Richard M. Walters.

Rev. Father Loyzance was in nothing more conservative than in the distribution of academic laurels. The A.B. had been withheld from at least one student at the end of a long course, not because of lack of talent, but for failure, through indolence, to reach the required standard of merit. It is, therefore, not surprising to find that throughout these seven years only three honorary degrees were conferred. It must, moreover, be acknowledged that these were really for demonstrated worth, rather than as distinguishing compliments. Professors Charles G. Herbermann, of 1858, and Francis E. Engelhardt, of 1862, received the degree of Ph.D. in 1865, and, in 1869, the degree of A.M. was conferred on Dr. Thomas P. Corbally.

It is not to be supposed that, in the course of this narration of proceedings at the College of St. Francis Xavier, sight has been lost of the veritable college—the vital principle of the institution, ever changing in its elements, but in its essence always the same and continuous. Too much is due to these elements, to that body of men who wear out their individual lives that the spirit may live and its beneficence be perpetuated, to warrant any such slighting.

Full justice to their merits can be rendered only by the all-



REV. ISIDORE DAUBRESSE.
S.J.



BROTHER EMIL RISLER.
S.J.



REV. PATRICK F. DEALY.
S.J.



REV. JOHN J. MC AULEY,
S.J.



seeing God, to whose greater glory their every deed is dedicated. Here, at best, but a passing sign of recognition and the faintest token of respect may be allotted to each as memory summons them again into view.

There was Father Aubier, the professor of Mathematics, Natural Philosophy and Astronomy, conspicuous alike by the ardor of his locks and his professional enthusiasm. Was there ever a day or hour, even in mid-winter, that he was not suffused with perspiration in the eagerness of his professional pursuits? Pre-occupied always with his work, the non-essentials of existence were a bore to him. He would be delighted to have you ask him to enter upon a complicated proposition—that was at all times pertinent—or to mount to his observatory and show you the mysteries of his Smithsonian Institute observations, even though at the moment it lacked but a minute of his lunch time. It was all right, and there was no *arrière pensée*. St. Francis Xavier's enjoyed the fruit of his labor from 1863 to 1865, and from 1866 to 1868.

Father Fleck was professor of Classics, Belles-Lettres, and German, 1863-4, 1867-8; only two years; but wherever his pupils are to-day, his memory is gratefully preserved. He is remembered as an instructor of superior ability. They who did not engender a passion for philology, under his ministrations, were marvellously dull indeed.

Fathers Thiry, Cunningham, Hamel, and McDonell, were already identified with the College and old students remember well Fathers Schemmel, Charaux, and Renaud. Then there were also some of the early graduates of the College who, having entered the Society of Jesus and passed successfully through the Novitiate, were now back and in the professorial ranks. The first of them to return was Mr. Patrick Gleason, S.J., of the class of 1862. He had already taught class in the College from 1859 to 1862. He now taught Second Grammar class from 1864 until 1866, and then was Assistant Prefect for three years. Later, about the time of his ordina-

tion, he returned once more to teach Introductory, and act again as Assistant Prefect.

The next to arrive was Mr. John J. McAuley, S.J., who was the *first graduate of the College of St. Francis Xavier to become a Jesuit*.

John J. McAuley was born at Tarrytown, N. Y., February 20, 1839. He entered the College of St. Francis Xavier in 1850, was graduated in 1855, and at once was received into the Society of Jesus. After his novitiate he filled various offices in Montreal, Boston and Fordham. Returning to his Alma Mater in 1865, he became professor of Belles-Lettres and remained until 1868. The next year was passed at Fordham, and the following two at St. Mary's, Montreal, as Professor of Rhetoric. From 1870 to 1873 he was studying his theology at Woodstock, where he was ordained priest, July 2, 1873. Then he came back once more to St. Francis Xavier's for another term of three years, taking charge of Rhetoric. His next assignment, and his last, was at Holy Cross College, Worcester. Here he died December 2, 1885.

He had been out skating with some of the students, fell into the pond, became chilled, and was stricken with apoplexy. Rev. Father Langlois, S.J., who taught at St. Francis Xavier's, 1862-1863, 1877-82, was with Father McAuley at the time. From the *Xavier* we obtain the following statement: "Father McAuley was fond of the class-room and of his pupils, and gained their hearty good-will from the start by the interest and vivacity he showed in his work. He was loved also by many who had become acquainted with him in the exercise of his sacred ministry. His life work as a priest and teacher in religion will always abide with those who benefitted by it."

Finally, in 1869, Messrs. Peter Cassidy, S.J., of 1865, and Edward F. X. McGee, S.J., of 1866, reappeared at St. Francis Xavier's. Mr. Cassidy took charge of Belles-Lettres and Mr. McGee taught Mathematics and Physical Sciences.

One of the most striking personages at St. Francis Xavier's in the days of Father Loyzance was the Rev. Andrew Francis Monroe, S.J. He was the grand-nephew of the fifth President of the United States, the wise and just James Monroe, whose eight years' administration evoked the designation "the era of good feeling."

Father Monroe was born at Charlottesville, Va., March 5, 1824. He was graduated at the Naval Academy at Annapolis, and took part in the Mexican War. After his conversion to Catholicity in 1853, he went on a naval expedition to China and Japan. During his trip he contributed a number of very interesting articles to the *New York Freeman's Journal*, describing the Catholic missions, churches, etc., that he visited on those distant shores. The editor, Mr. James A. McMaster, was so struck with the spirit and aptness of the descriptions that he wrote back to young Andrew: "The Sanctuary, and not the Navy, is the place for you." This was in 1854. On August 11, following, Andrew Francis Monroe was received into the Society of Jesus. He made his studies at Laval and returned to America. His ordination to the priesthood took place at Montreal in 1860, and in 1864 he came to St. Francis Xavier's. Here he remained two years teaching Rhetoric the first year, and Astronomy, Higher Mathematics and Physics the next. The next four years were spent at Frederick and Montreal. In 1870 he was back at St. Francis Xavier's, where he supervised the studies of the Commercial Department until the end of the scholastic year. He was a Trustee of the College for the seven years ending with his death, on August 2, 1871. During vacation he submitted to an unavoidable surgical operation for an organic trouble, and failed to rally. His death took place at the College.

Father Monroe was a tall, straight, spare, square-shouldered man, of easy gait, calm and deliberate in everything. He was noted for his good nature and his inexhaustible fund of

the quaintest and most laconic wit and humor. There was neither darkness nor depression where his light penetrated. As a professor he was unexcelled. He had a perfect and practical grasp on the branches he taught, and had, moreover, such a pithy way of putting things, that none of his pupils would think of missing a word he said ; and, if they but heard, they could not fail to understand and to learn. Whenever it was possible to steal a half-hour for relaxation, he would employ it in the exhilarating game of chess, sometimes with poor old Father Fouché for his worthy adversary, but oftener with the redoubtable Dr. Herbermann. In the latter case he invariably found it necessary, he declared, "to guard against precautions." Despite the fact that he was naturally undemonstrative, no one was more highly respected or sincerely beloved than the jovial ex-mariner or "Captain," as his few familiars were wont to dub him. His loss was deeply deplored by everybody that had the advantage of his acquaintance at St. Francis Xavier's.

In 1865 there came to the College of St. Francis Xavier, as a member of its Faculty, one who was destined to reach a wide popularity and draw corresponding attention to the good works and benign influences of our Alma Mater. His place in the College was the chair of Rhetoric, and for five years, until the end of Father Loyzance's administration, he discharged its duties with no small success. He also taught elocution.

But Father Dealy, to whom we are alluding, had ability and gifts that forced him into a more public theatre. This was rather out of harmony with the unostentatious, if sublime, work of his co-laborers. He was born in Galway, Ireland, in 1827. He came to New York when a child, and received his primary instruction in the public schools. In 1843 he entered St. John's College, Fordham, and pursued his classical studies there for two years. On October 31, 1845, he joined the Jesuits. After a course of philosophy at

St. Mary's, Montreal, and of theology at Laval, France, he returned to the United States, in 1862. He passed his third year of probation at Fordham, and from there came to the College of St. Francis Xavier, as stated above, in 1865.

In that year he was appointed Spiritual Director of the Xavier Alumni Sodality, and his labors in its behalf were eminently successful. The social side of the organization, projected by Father Loyzance, as elsewhere already explained, came into being in 1871, and Father Dealy was appointed by the President, Father Hudon, to be its Spiritual Director.

Then, side by side, these institutions moved on with a common impulse, a common mission, and under a single paternal and unselfish supervision, winning glorious victories over bigotry and irreligion, to the advantage of Catholicity, the credit of Catholic education, the consolation of our Alma Mater—and all in the name of Xavier. Being open to all young men of education and good repute, these happily blended associations assumed a metropolitan character, and the work was universally inspected and approved. Father Dealy became as well known as the "Xavier Union," and his opportunities for the promotion of good works had no local limitations. His Eminence, Cardinal McCloskey, selected Father Dealy to take charge of the first American pilgrimage to Rome in 1874, a peculiarly difficult task, of which, however, he acquitted himself to the satisfaction of everybody. In 1882, he was appointed to the presidency of St. John's College, Fordham. He made many improvements there during his term of three years. From St. John's he came for a short time to St. Francis Xavier's, then was sent to Boston, later to Philadelphia, and finally, to St. Lawrence's Church, at Eighty-fourth Street, in this city, where he died of pneumonia, December 23, 1891.

Rev. Father Dealy served the College of St. Francis Xavier as Trustee for seventeen years. He was a stout man, of middle height, full face, clear, bright complexion and the palest of

blond hair. He was a man of high ideals in every conceivable direction. He would want even the least important act to be of the best possible kind. This disposition was almost painfully apparent in his dignified manner and in his measured, polished language. He was prudent and had tact, but was not always successful in discerning the incarnation of his high ideals among men. He was not a superior preacher, nor a brilliant writer, nor had he what is termed a magnetic personality. Yet prosperity waited on all he undertook; probably because he sought perfection and labored unceasingly to obtain it.

There is another member of the Faculty of that day that commands our most dutiful homage at this point, the Professor of Logic, Metaphysics and Ethics, the Rev. Father Daubresse. It is but slender justice to this eminent Jesuit to state that he was the central figure, the representative professor and priest, of Father Loyzance's administration. In the temporalities he took no part; in the domain of higher intellectual culture and spirituality he was at home. His sincerity of purpose shone forth in his every word and motion. One might almost say that he had become permeated and fairly glowed with the wisdom and holiness that had constituted the department of his whole life's study. Hence, while others might impress with their eloquence, his least utterance found a permanent home among your convictions.

He was of medium height; his frame compact and vigorous. His threescore years at this period had entailed neither baldness nor pallor, nor emaciation; his personal austerity betrayed no outward physical sign. In manner he was serious yet gentle, retiring, dignified, and, to some extent, punctilious. His voice was low and firm, his language of the simplest, his explanations lucid, his argument concise. Did you seek his fatherly guidance, he was yours cordially and forever. You might wander; he was waiting for you.

People of exalted and of lowly station sought him out, and drew light and strength from his counsel. His influence was

widespread and, in its active employment, always limited to the one end to which, in his early youth, he had consecrated his existence, *ad majorem Dei gloriam*.

Isidore Daubresse was born in 1810, and, if he could not strictly be called a Frenchman, the fault lies solely in the complex character of the town of Vervick, a portion of which had pushed its way across the airy boundary betwixt France and Belgium. He received his first lessons in Latin from his father. Then his eldest brother, a priest, took charge of his studies. He entered the Petit Séminaire at Cambrai in due course. After his ordination as sub-deacon, he became desirous of being a Jesuit. Securing a leave of absence, he proceeded to Amiens to consult with some few of the Fathers of that Society. He was received into the Society and soon after entered the Novitiate at Brieg in Switzerland, in company, among others, of the late apostle to the unfortunates incarcerated at the Tombs, Father Henry Duranquet, S.J. He studied his theology at Annecy and at St. Acheul, where, it is related, he made the open defence of a thesis or, as it is styled, the Public Act. We find him Professor of Philosophy at Bruges in 1839, and, in 1840, of Canon Law at Vals. In 1847, he came to New York and became Professor of Moral Theology at the diocesan seminary then at Fordham. When the new seminary was opened at Troy, Father Daubresse became Professor of Philosophy at St. John's College, Fordham. In 1864, he was sent to St. Francis Xavier's, in the maturity of his powers, and, for an almost unbroken period of thirty years thereafter, was one of its most valuable supporters in class, in church and in community. The chief interruption to this long service was an interval of four years (1876-80) during which he was stationed at Manresa, West Park-on-Hudson, as Master of Novices. To Archbishop Hughes and his worthy successors Father Daubresse was a trustworthy theologian and a prudent adviser officially.

The Golden Jubilee of his entrance into the Society of Jesus

had been celebrated October 14, 1882. The fiftieth anniversary of his elevation to the priesthood occurred on September 4, 1887. On this occasion Father Daubresse celebrated the Mass, Fathers Dealy and Thiry serving him as deacon and sub-deacon respectively. His Grace, Archbishop Corrigan, was present in Magna Cappa, and many other distinguished ecclesiastics and admiring friends came to do honor to the great and unassuming Jesuit.

One of our esteemed alumni of this period, the present President of St. John's College, furnishes this eloquent and touching relation :

“ Until the extreme feebleness of old age came upon him he never after left New York. He never missed an exercise of the community, never a sermon in the church, and never failed to tell the preacher what he thought of his discourse. His venerable age and great learning entitled him to that liberty, and no one disputed it. When his eyes began to fail, the fine old man was seen with his magnifying glass laboring two or three hours over his Office. His hearing gave way with his advancing age, but it was very remarkable how any theological subject seemed to reach and arouse him, although quite deaf to ordinary topics. It was the old war horse starting up at the familiar bugle call.”

It became necessary at last to withdraw him to a place where he would receive constant care and attention. He was taken to Frederick, where he gradually declined. He died there August 17, 1895. May he rest in peace.

It is no excess of eulogy, and no disparagement to others, to claim that the individual record of Father Daubresse, considered in its duration and as to the spheres to which his influence extended, constitutes the most illustrious feature in the semi-centennial history of the College of St. Francis Xavier. At the present, any sketch must fall gievously short. With the lapse of time and the grouping of the testimony will come a fuller perception and a juster appreciation.



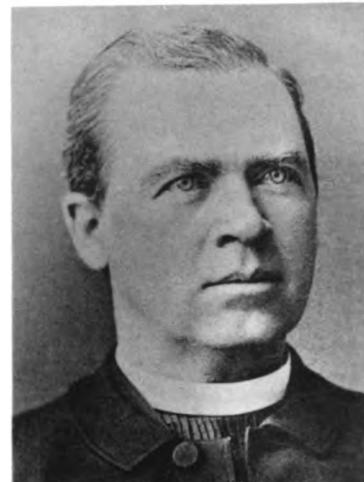
REV. JAMES J. MORIARTY,
LL.D., '61.



RT. REV. LOUIS E. HOSTLOT,
D.D., '68.



PROF. WILLIAM BERGE,
MUS. DOC.



REV. MICHAEL CALLAGHAN,
A. M., '65.



Another pillar of the institution and a tower of strength in these days was the portly Professor of First Commercial, Charles G. Herbermann. He was born at Munster, Prussia, December 8, 1840. At the age of twelve, he entered St. Francis Xavier's as a pupil, and, after a studious and all-absorbing course of six years, he was graduated in 1858. The Rector, Rev. Father Driscoll, at once secured his services for the Commercial Course, at the head of which he remained until he left the College in 1869.

As a student, Dr. Herbermann was never content with second place, if the first was not impregnable. And this healthy indisposition clung to him when he became a pedagogue. It was his pride to have made the Commercial Department a model one, inferior to none in the city. He added to his other qualifications that of being an expert accountant and a superior penman, and he was competent to teach the scientific bases of those arts. A graduate of his department was fully prepared to meet the requirements of the business life of that period. During the last six years he had been in charge of the evening classes, personally teaching all the Classics, Mathematics, and Mental Philosophy (in Latin), called for in Belles-Lettres, Rhetoric, and for graduation, respectively.

In 1869, the chair of Latin and Greek, combined, at the New York College, became vacant, and it was decided by the Trustees to separate the languages and appoint a professor for each. Dr. Herbermann applied for one of the positions, and he was ready to compete for either, if necessary. Few of the applicants could say that. The College of St. Francis Xavier lost its invaluable professor, who, after a sojourn of seventeen years, as student and teacher, under its roof, then became the Professor of Latin at the New York College. In this, our year of Jubilee, he is still there, earning and receiving the respect and esteem of all who know him.

In the first years following his graduation, he was the cen-

tral power that gathered and held together the nucleus of ex-students that did the pioneer work of the several enterprises set on foot by Rev. Father Loyzance. His position at St. Francis Xavier's favored him in the premises. While the Fathers and scholastics were being moved around *de more*, one familiar figure was on hand to greet the old students and make them feel at home. It is in appreciation of this old-time loyalty, in addition to his other merits, that the Alumni have recently recalled Dr. Herbermann, to preside, for the eighth term, over their Association.

It would be unpardonable to close this portion of the narrative without a word or two concerning the great calligrapher, the teacher of Penmanship and Drawing, the good Brother Risler, S.J. The class that was graduated from the College in 1855 got their first notions of symmetrical and ornate pot-hooks and hangers from this deft manipulator of the little instrument that is said to be so much mightier than the sword. If they did not become clever in the art, the fault was not his. He understood his profession, in all its branches, and labored with untiring zeal to impart the knowledge. His disciples are legion, and all strongly attached to him. He is still at the College, "the oldest inhabitant," retired but restless, and disinclined, in his advanced youth, to take his ease *cum dignitate*.

These professors who have been but briefly mentioned above, will be found to have received ampler consideration in the chapters covering the period of their greatest activity in connection with the College.

The Debating Society held its customary learned *séances*. The semi-annual public debates took place regularly and afforded a practical exhibit of the talent, industry and progress of the students, not less than of their training. The topics were always judiciously selected and well treated, as well as interesting to the audience. Tact, decorum, dignity, were never wanting. Many a brilliant preacher and success-

ful barrister among the grave and venerated alumni of the present day, looks back still with pride and gratitude to this arena of his wordy exploits, this kindergarten of his oratorical skill.

The *other* societies, too, met at appointed times, and rejoiced in their own way; their secret, a vow of devotion; their regalia, the livery of the Immaculate Queen. In the con-claves of this brotherhood, these Sodalities, there was instilled only what was useful to quell each turbulent spirit, and to unite with unmystical bands those who would be self-restrained, pure, and strong. The character and conduct of the members continued to edify the professors and to lighten the burden of the prefects of discipline.

Then, too, there was the usual flutter of class exhibitions, stimulating to the scholar and gratifying to the parent, encouraging to the teacher. These public recitals, elaborately set off with entrancing selections of vocal solo and chorus, with the incomparable Bergé at the piano, of course, won the reiterated plaudits of the intelligent and beaming audiences that always filled the beautiful old hall to overflowing.

What part did this music play in the general scheme of education? That cannot be stated with mathematical precision; it rather eludes our analysis. That it was vivacious, elevating, inspiriting and co-operative, we know. Of this music and the musician, a sober, sedate, matter-of-fact philosopher and Professor of Philosophy thus discourses :

“I remember redeeming myself by singing a soprano solo, ‘The Exile of Erin.’ We sang well in those days—much better than the boys of the College sing to-day. We were only two hundred; but oh! how the old hymns under the direction of Fathers Glackmeyer, Loyzance and Lory, bil-lowed through the old church! . . .

“There is another figure looming up—the figure of our old organist and musical director—Mr. Bergé. No music has

ever moved me like his. At our Commencements either Weismüller or Simon led the singers. We gave operatic choruses and with éclat. But Bergé was always at the piano."

The practice, inaugurated by Father Durthaller, of inviting only priests from among the earlier alumni of the College to address the graduating class on Commencement day, was adhered to by Father Loyzance each year of his presidency, except the first. The gentlemen so invited were: Rev. P. F. McSweeney, D.D., a former student, and Rev. James H. McGean, of 1861; Rev. Gabriel A. Healy, of 1860; Rev. John Edwards, of 1862; Rev. James T. Barry, of 1862, and Rev. Andrew O'Reilly, of 1861. The medals annually awarded to graduates and postgraduates had at the beginning been the gift of the College. The privilege of participating in this portion of the good work was extended after a time to the alumni and other intimate friends of the College. The donors, so far as known, in Father Loyzance's term of office were: Revs. William J. Lane, of 1863; John Edwards and P. F. McSweeney, Hon. Thomas A. Ledwith, Rev. Edward F. X. McSweeney, D.D., of 1862, and Rev. John R. McDonald.

On St. Francis Xavier's Day, 1863, a lecture was delivered in the College hall by the famous Indian missionary, Father De Smet, S.J.; subject: "The Indian Missions." The lecturer began by begging the indulgence of the audience for any uncouthness he might exhibit, inasmuch as his long life among the red men had perhaps obliterated his knowledge of civilized ways. Everyone, on the contrary, was charmed with lecturer and lecture. The latter was very interesting and enlivened with humorous anecdotes of Father De Smet's personal experiences among the Indian tribes.

The year 1864 is memorable for the deaths of two of the Missionary Fathers ministering to the prisoners and sick poor in the city institutions—Fathers Philip Chopin and Joseph Pavarelli. Father Chopin had been Professor of Logic at St. Francis Xavier's during the years 1856-9. He was born in

France on October 28, 1823, and entered the Society of Jesus August 3, 1848. He was a plain, even-tempered man, much given to solitude and contemplation. Teaching was not his preference. The missionary work among the wretched people in the prison and asylums of Blackwell's Island was more attractive to a man of his self-sacrificing nature. To it he devoted his untiring attention and at length succumbed. On January 9, 1864, he was stricken with typhus fever, and he died on Blackwell's Island a week later.

Although Father Pavarelli never took part in the College work proper, it is still deemed appropriate to mention him here, for the reason that all the parochial and external missionary labors, originating at St. Francis Xavier's, fall under the jurisdiction of the President of the College. The heroic men so engaged were but the equals and companions of those employed in teaching, any of whom would stand ready to change places with them if summoned to do so.

Father Pavarelli was originally attached to the Jesuit missionary province of British Guiana; but having, in the faithful discharge of his sacerdotal duties, incurred the bitter hostility of a powerful resident of that country, he was sent to New York to escape persecution. Personally he does not seem to have been at all influenced by fear; for, at his own request, with full knowledge that two of the Fathers had already perished at the work, he was sent in September, 1864, to assist at Blackwell's Island. The fact is, he held his own life at naught in the face of any duty however fraught with danger. After three months of unremitting ministration to the sick and dying, he caught the typhus fever, and died at the hospital on Blackwell's Island, December 23, 1864.

On the following day, the Commissioners of Public Charities held a special meeting, Commissioners Draper, Bell, Nicholson, and Grinnell being present, and passed the following:

"RESOLVED, that the Commissioners having before them the evidence of devotion and death, deem it their privilege as well

as their duty, to record with appropriate recognition their appreciation of the services of Father Joseph Pavarelli, who, while ministering with faithfulness and fidelity to the poor and unfortunate, has fallen victim to the dread disease which has numbered, within three years, three Fathers in the same Faith, while pursuing their perilous journey through the pathway of duty;

“That the character and deportment which marked the performance of his services, command the respect and gratitude of the individual, as well as official, regard of the Commissioners. It is also

“RESOLVED, that a copy of the above resolutions be transmitted to His Grace, Archbishop McCloskey.”

This generous testimony derives no small value from the fact that three of the Commissioners named were intensely Protestant. The “three Fathers in the same Faith” were Fathers Chopin and Pavarelli, and the Rev. John Jaffré, S.J., who died under precisely similar circumstances May 10, 1861.

On December 12, 1864, the title to the Church of St. Francis Xavier and to the boys’ parochial school building was restored to the Fathers. It had almost from the beginning been held by Archbishop Hughes. Towards the close of his life, he ordered the release, and a year later the transfer was duly made by his successor, Archbishop McCloskey. To appreciate the satisfaction this concession must have been to the Trustees of the College and the Fathers generally, it will not be amiss to quote the late Father Nash, S.J., in regard to the circumstances attending the coming of the first band of Jesuits to New York at the request of Archbishop Hughes. “When directed,” he writes, “in 1846, to close the Kentucky Mission and remove to New York, the Fathers thought of selling their property to meet the expenses of transferring a large community to such a distance, but found they had erected their fine and extensive college buildings on diocesan property, and were now informed that no compensation could be allowed.

The French Mission, not composed exclusively of Frenchmen, gave up whatever rights or claims they might have had in Kentucky, and started for Fordham, N. Y."

That was the cross-weighted body of men (not far from Calvary) to whom St. Francis Xavier's and its twin-sister College owe their existence. St. Ignatius planned for a corps of professors for whom the *temporalia* would be provided. It may have been a source of special gratification at times, that their *spiritual* wealth was where neither the rust nor the moth could penetrate.

On Washington's Birthday, 1865, Father George Laufhuber, S.J., who had taken the place of Father Pavarelli, previously noticed, like him, fell a victim in a short while to the typhus fever, and died at his post of duty on Blackwell's Island.

Some time during March, 1866, the dominion of the President of the College was extended by the good will of His Grace, Archbishop McCloskey. The parish of St. Lawrence, "in Yorkville, not far from Central Park," so the record runs, was in charge of Rev. Samuel A. Mulledy, a devoted priest and dear personal friend of the Archbishop, whose fellow-student he had been in early youth. Father Mulledy had once been a Jesuit, and having now, at the close of his life, re-entered the Society, he besought the Archbishop, and not in vain, to commit his beloved people after his death to the pastoral care of the Jesuit Fathers.

The Fathers were grateful to the Archbishop for this additional proof of his confidence. Father Loyzance lost no time in taking possession. He placed one of the missionary Fathers in charge of the parochial house, and made it the headquarters for some of the priests employed in spiritual work among the institutions on Blackwell's and other islands.

The least noted, by no means the least noteworthy, event of Father Loyzance's administration was the arrival of Rev. John Bapst, S.J., as Superior of the New York and Canada Mission, rapidly followed by his election as President of the

Board of Trustees of the College of St. Francis Xavier. No higher honor ever came to the institution; for his is an illustrious name that will live in American history and be cherished, when the rage of New England Know Nothingism, whose victim he was, will be recalled only to be reprobated.

Visitors of note favored the College continually, and it was the delight of the Fathers to receive and entertain them with cordial and courteous, if simple, hospitality. Among the familiar callers were Rev. Father Paresce, S.J., Superior of the Maryland Mission and projector of the Woodstock Scholasticate; Fathers Damen, Smarius, and DeSmet, all of the Society of Jesus; also, Bishops Vérot, of Savannah; Lootens, of Idaho; Demers, of Vancouver. The most Rev. Damiano da Kareggio, Visitor of the Capuchin Fathers in South America, remained a few weeks at the College in April, 1864. In 1870, Rt. Rev. Joseph Lizarzaburu, S.J., Bishop-elect of Guayaquil, Ecuador, stayed a few days while on his way to Europe.

As occasional mention has been made of the College Hall, the reader may desire to know something further about it. It was situated above the class-rooms in the new, or what might be termed the Durthaller wing, and, extending the full length and breadth of the building, one hundred and twenty feet by sixty feet, was a magnificent room. Poised safely above the roofs of surrounding buildings, with large windows on every side, through which the light came clear and unobstructed, completely removed also from the dust and the noise of the streets, it was an admirable place for its purposes. The platform at the end was broad and commodious, and the stage construction was not so elaborate as to prevent its suppression upon occasions when the suggestion of stage effects and by-play would have been a drawback. Once seated in the hall you realized that you were withdrawn from every distracting element. Your mind was soon free; your sight and hearing rested; you were ready to receive impressions—you were an ideal auditor.

The fourth and fifth Presidents were not alone in deeming it a pity that any economic reasons prevailed, as they did at a later date, for its destruction. The use of this hall was frequently assigned for Xavier Alumni Sodality meetings and retreats; also for the retreats of such bodies as the St. Vincent de Paul conference. Parochial fairs for charitable purposes were held there annually. During the Mission given in the parish in 1870, it was used nightly for "overflow" meetings, when the vast crowds drawn by the stirring missionary, Father Damen, could not find room in the church. These parochial missions, generally conducted by Fathers Smarius and Damen, both Jesuits, were wonderfully fruitful at all times. But that of 1870 eclipsed its predecessors. In 1861 and 1862, the number of communicants averaged fifty-four thousand five hundred; it reached sixty-four thousand in 1863, and did not exceed that figure any year until 1870. In that year there were eighty-nine thousand four hundred communicants. To be sure, the grand old College Hall had something to do with it.

Rev. Father Loyzance was too substantial a man to find merit in novelty for its own sake. He made but few changes, and these were not extraordinary. In the first place, he restored the "first Monday in September" to its time-honored rights as the opening day of the school year. In September, 1864, the hours of attendance were shortened. Pupils of the Preparatory Department were allowed home at half-past two, and all others at a quarter to three; instead of a quarter past three for all, as before. Commencement exercises, in 1864, were, for the first time, in consequence of the increased number of students, divided into two parts. The distribution of premiums took place in the forenoon, and in the evening the orations were delivered and degrees conferred. In 1868, the Commencement exercises were for the first time held in the month of June.

Since these data were gathered and the first lines penned, it

has been pleasing to the divine disposer of events to call good Father Loyzance to Himself. The inevitable obligation of the last earthly tribute is upon us; the privilege of laying a last humble wreath of affectionate remembrance upon his bier, is ours.

After leaving St. Francis Xavier's, at the close of the collegiate year 1869-70, Father Loyzance was appointed treasurer at St. Mary's College, Montreal; three years later he was placed in charge of St. Bartholomew's Church, Guelph. When he came back again to the United States, he served for a short time as Father Minister at St. John's College, Fordham. Then he was sent, for the second time, to direct affairs at St. Joseph's Church, in Troy. There he remained twelve years—his longest continuous service at any of his many posts of religious duty. In 1888, he became Superior of Manresa, a house of retreat for priests and laymen, situated at Keyser Island, near South Norwalk, Conn. He was at St. Peter's College, Jersey City, in 1891, and in July, 1894, he was appointed Chaplain to the students at Holy Cross College, Worcester, Mass. He administered the office for three years and seven months, and it was the last office administered by him on earth. During the second week of February, of this jubilee year, he was prostrated with kidney trouble and paralysis, and, despite the best efforts of the devoted community and the skilful physicians in attendance, he failed to recover. He died on Tuesday evening, February 23. On the twenty-fifth he was buried there in the college cemetery. The funeral ceremonies were attended by the Faculty and students, many distinguished secular priests, and representatives from the Jesuit house in Boston, among the number the esteemed Father John Finnegan, S.J., who was a pupil at St. Francis Xavier's when Father Loyzance first came here in 1852.

In person Father Loyzance was large—large in frame and in feature, and he was large in his views, broad-minded and liberal. As President of St. Francis Xavier's he took interest in

the comfort of each individual member of his staff, lay and clerical. He stood by them, and they had confidence in him. Frequently, through the year, he arranged some mild form of good cheer for all, to break the monotony of the daily routine, and make them feel, as he said (and often sang) "quam bonum et quam jucundum habitare fratres in unum." To all he was ever a genial, candid, courteous gentleman.

Reviewing his presidency, one has to admit that its leading characteristic was progress. For a "child of light" he was not so unwise in his generation. He buried no talents. The trust confided to him by his predecessor he transmitted intact. He pulled down nothing. What he could not improve or augment he conserved with respect and fidelity. What he added, is in evidence—imperfectly presented here—better known and appreciated by his brethren of the Society of Jesus, and, beyond peradventure, perfectly recorded by Him for whose greater glory he labored and who, alone, can make adequate compensation.

The College of St. Francis Xavier will honor itself by honoring his memory and, above all, by cherishing the good works he prized so highly, and, with God's help, so abundantly provided.



BLAZON ONCE USED FOR TESTIMONIALS OF MERIT

CHAPTER VI.

REV. HENRY HUDON, S.J., SIXTH PRESIDENT,
1870-1880.

To the students who attended the classes of what might be termed the Middle Age of the College, a single figure, a loving memory, dominates almost a generation.

After having served as Vice-President of the institution for eight years, the Rev. Henry Hudon, S.J., became its sixth Rector, in 1870. Other men, more learned, more eloquent, more progressive, have filled that office, but none more truly offered a living example of the Apostle's assertion, that "the wisdom that is from above first, indeed, is 'chaste, then peaceable, modest, full of mercy, and good fruits.'"

These characteristics epitomize the man who for the ten succeeding years directed the affairs of St. Francis Xavier's. Their influence was unmistakably stamped on the several thousand students who passed under his care, during his unprecedented tenure of the two most important offices in the College. He lived to see four of them consecrated Bishops, two of them made Provincials of his Order, and hundreds of others eminent in the various walks of life in which their lot was cast. It was accurately said of him, in the notice of his death, printed in the *Xavier*: "He never forgot a boy who was under him, as a Prefect or master. When President, he used to greet every new student, and, though he rarely met them afterwards, except in his official capacity, the kindness of that first greeting made a word from him always desirable. His personal interest in each one, and his unalterable meekness rendered his presence always agreeable; and now that he is passed away, his memory for the same traits is deservedly in benediction."

No old student, no matter how many years have faded since
(116)



H. Hudon, S.J. Bas.



the time he first entered Father Hudon's "office," with the hesitating ardor of a transparent excuse for some obvious delinquency, or a limping plea for an inordinate favor, can help finding pleasure, even yet, in the remembrance of the cheery smile that lit up the Prefect's ruddy face, as he discovered a far-fetched extenuating circumstance for the one, or answered the usual "First rate, my darling!" to the other. Students of that day still remember him standing at the foot of the old stairway, as with a dexterous and unique sweep he sent the brazen summons to the Angelus and noon "interruption" clanging through the corridors! There never has been, and never will be, in the memory of the old boys, even an imitation of the decisive click of his hand-bell, when, on Saturday morning, he used to appear at the class-room door and say: "All out! Church, Mass!"

The sympathetic pen, whose record in the *Xavier* has already been quoted, reminds us that: "Except at the monthly readings of marks, on the feast of St. Joseph, his patronal day, or when introducing some distinguished guest (and the College was seldom without one in his time), he never spoke in public. Even on these occasions he said but few words, and his voice, somewhat hollow and uncertain, reached but few of his audience; still his manner was so gentle, his tones so sincere, and his delivery so earnest, that every one was favorably impressed by his short addresses and regretted that he did not speak more."

Henry Hudon was born on September 6, 1823, at Rivière Ouelle, seventy-five miles below Quebec. The first of his ancestors in Canada was Pierre Hudon, from the parish of Notre Dame de Chemille, in the province of Anjou, France. Henry was a student at the College of Ste. Anne de la Pocatière, on the Lower St. Lawrence, when the Jesuits returned to Canada in 1842. On October 18, of the following year, he made his choice of the standards and elected to join the sons of St. Ignatius. He enjoyed the distinction of being the

second novice to enter the Order after its return to Canada. He was then twenty years old. His two years in the novitiate having been successfully passed, he was sent to St. Mary's, the College the Society then had at Bardstown, Kentucky. Here he learned to speak English. Thence transferred to St. John's College, Fordham, N. Y., he assisted in the college work and pursued his philosophical and theological studies, with the exception of one year, 1850-51, which was spent at St. Mary's College, Montreal. In 1855-56 he taught Third and in 1856-57, Second Grammar at our College; from 1857-60 he was Vice-President and Prefect of Studies. In 1861-62 he was again stationed at the Montreal College in this same capacity, and in the year after, 1863, he came to fill the same office at St. Francis Xavier's, New York, until 1870. His ten years, at intervals as Vice-President, and ten years subsequently as President, make a tenure of office that has never been equalled or even approached by any of his predecessors or successors.

Under his inspiration and direction many of the great material changes that have been made in the college property were begun. He had the students of the Commercial Course moved from the ground floor of the old college building, whither they had descended from the floor above, in 1869, to their new quarters, in No. 59 West Fifteenth Street. In his time, too, the Xavier Union and the Alumni Sodality took up their abode in the adjoining building. To supply rooms for the Professors he erected a new building on the vacant property, between the college entrance and what was then known as the Baxter residence. To make room for the new church he removed the three houses that occupied its present site, and rebuilt them, partly as a residence for the priests attached to the parish, on the site of the present college buildings, No. 30 West Sixteenth Street, and partly for the Commercial and Preparatory Classes. In addition to his burdens as President of the College, he had those also of pastor of St. Francis

Xavier's Church, attached to which there was a parish twice as extensive as the present one. It was under his supervision that the exterior and much of the interior of the new church were planned and completed. Although he did not remain long enough in office to see it dedicated, he had the happiness of returning to New York to witness the ceremony.

In August, 1879, the Father General of the Jesuits, recognizing the inconvenience of having one part of the Fathers on the Atlantic Coast under English rule, and another under American, issued a decree, by which the old Maryland Province was extended, and all the institutions of the Society, from Massachusetts to Virginia, were placed within the jurisdiction of a new "Maryland-New York Province." The English Provincial, Father Edward I. Purbrick, was sent over to arrange the details of the change.

Father Hudon returned to Canada early in 1880, with the other Fathers affiliated there, and was at once appointed Superior of that Mission, the first to serve under the altered condition of government. To meet some of the exigencies of the change, he established the attractive House of Studies for the Scholastics of the Order, just outside Montreal. He was also very active in the various movements for colonizing parts of the provinces of Quebec and Ottawa. After seven years in this office, almost constantly travelling from Quebec to Winnipeg, he was made Rector of the College of St. Boniface, holding that charge for seven years more. In 1893 he celebrated his Golden Jubilee as a Jesuit. The year following he was Minister at Sault-au-Recollet, the Canadian Jesuit Novitiate; in 1896, he was named Spiritual Father at the House of Studies, in Montreal; on February 26, 1897, he died at the Sault, after a lingering illness, during which he frequently repeated in his gentle way: "It takes a long time, it takes a long time," meaning death was slow in coming. It was said of him when he died, that he was "first in age and place" among the Canadian-born Jesuits.

Father Hudon's official career at St. Francis Xavier's, therefore, began in 1857, when he was made Prefect of Studies under the third President, Rev. Father Driscoll. With an interruption of three years only, it continued until he was made President in 1870. There were then four hundred and seventy-three students in the College. Father Hudon was not a man who believed in sudden or radical changes. The first year of his presidency exhibits no very notable incident. At the twenty-first annual Commencement, on June 26, 1871, sixteen graduates in course received the Bachelor's degree, and four the Master's. The address to the graduates was made by the Rev. Charles A. Reilly, '62. Archbishop McCloskey presided at the exercises, which took place in the old College Hall.

Early in 1871, the changes in the college buildings were begun. In February and March, Nos. 57 and 59 West Fifteenth Street were put under repairs for the use of the Xavier Alumni Sodality and Union; and the Commercial and Preparatory Departments. In April the beautiful country-house, Fort Hill, on the bluffs overlooking Cold Spring Harbor, at Lloyd's Neck, L. I., was purchased for the Summer residence of the professors of St. John's and St. Francis Xavier's Colleges. It was an ideal spot, if it had been found practical to retain it. There are many delightful memories of it among those who enjoyed its hospitality when some of the Fathers now so staid and dignified, were leaders in the mirth and frolic of recreation hours. Fort Hill was not the only property purchased by the College during Father Hudon's presidency. With a view to acquiring a site for the new church building already contemplated, four city lots to the west of the old church were purchased at intervals between 1870 and 1876. The house in Grand Street, Jersey City, was opened in May of this year, by Fathers detailed from St. Francis Xavier's, who took charge of St. Peter's parish, already established, with the intention of starting a College in the near future.

The first Vice-President under Father Hudon, was one who had already held that office and also that of President, the Rev. Joseph Durthaller, S.J. To judge from the eager way in which he went about his work, one would think that he found in it all the variety and interest of a new charge. He did not lose much time talking about the past, nor did he worry others with views and projects that a former President might pardonably have indulged. Some thought him too advanced in years for such a post; but even after resigning it, in the Summer of 1871, he had still before him the thirteen years of indefatigable labors recounted in an earlier chapter of this volume.

Up to this time there were very few day colleges in New York and its vicinity, so that St. Francis Xavier's was naturally attended by students from other cities as well as from New York. From September, 1871, those who were living at a distance from the college, and who desired to dine at mid-day, were received as half-boarders. Some few residing in the neighborhood had the privilege of going home for lunch, or, to take their interpretation of the privilege, a permission to eat outside the college, as many of them invariably grew faint on the way and patronized the nearest lunch room. Still the majority proved loyal to the favorite restaurateur, who catered to four or five hungry students daily over the time-honored counter, which continued to occupy the southeast corner of the Fifteenth Street yard, and which needs no photograph to recall it to the memory of old students. A lunch counter exists still, and one of the scenes that most amused Cardinal Satolli, on the occasion of his visit to the College in 1894, was the *chef* and his assistants in full operation at lunch time. The half-boarder arrangement is also kept, but many changes in the conditions of our city life make it less necessary than it was two decades ago.

An increase of seventy-five students is apparent in the attendance roll of 1871-2, above the number for the previous

year. The total reached 548. At the Commencement, on June 24, 1872, eleven Masters and twelve Bachelors of Arts received their degrees in course. They were addressed by the late Rev. Dr. James J. Moriarty, '61. Among the Masters were several men of fine talents, all since dead; Rev. Michael McSwiggan, Rev. Robert J. McGinley, Doctors Michael A. Cremin and John McDermott, with John H. Burns, journalist, and William P. Mulry, lawyer. Hon. Edmund J. Healy has since filled positions of trust in Far Rockaway. Among the Bachelors of that year were Rev. Dr. Wall, Rev. David J. Hickey, Rev. Eugene J. Donnelly and Rev. J. F. X. O'Conor; Andrew T. Sullivan, Postmaster of Brooklyn, and Aloysius W. Reilly, journalist. Rev. P. J. McCloskey died but a few years after his ordination. When the usual prize distribution to the undergraduates took place on the morning of June 24, the present Bishop of Trenton, N. J., the Rt. Rev. James A. McFaul, then a member of the Class of '73, spoke on "Our Catholic Ancestors." Another orator was the present Rev. Charles H. Colton, of the same class, who had for his topic "Triumph of Industry."

Old students who recognize several changes for the better in the College of to-day, might, on investigation, trace their evolution back to the early seventies. Some few sons of Alma Mater had, for the past decade, been members of the Faculty; now they began to return in greater numbers and to take the place of their own former masters. When one reads in the old catalogues, in the list of professors, the names of Mr. Peter Cassidy, S.J., '65; Mr. James Casey, S.J., '66; Mr. William Pardow, S.J., '64, it means a great deal that is very evident and tangible now. The Prefect's office of that year, 1871-3, was controlled by the late Rev. Francis Cazeau, S.J. He had been Father Durthaller's assistant, and it was a common remark among the students that the indulgence shown us by the chief was in strange contrast with the strictness of his assistant. Father Cazeau seemed to pay little attention

to what was going on about him, and still he knew so well what his students were doing in and out of the College, that some poor unfortunates used to ascribe to him the faculty of reading hearts. He was so sincerely interested in his charges, and so wrapt up in their spiritual as well as in their mental improvement, that it would not be surprising had our guardian angels enabled him to discover what we considered difficult to detect. He was never popular with the pupils, though all revered him, and looked upon his death, six years later, from a disease taken while attending the sick in Montreal, as the natural ending of his holy and devoted life. A few, who took the trouble to know Father Cazeau, found his attractiveness, as an individual, in inverse ratio to his strictness as an official.

The attendance fell off more than a hundred students, during 1872-3, a result due in great measure, probably, to the financial depression of the time. Other colleges were beginning to provide a higher education, and it was no longer necessary for young men living at a distance to seek St. Francis Xavier's, travelling back and forth daily with much hardship when rapid transit had not yet been introduced into our city. Still the College classes held their own in numbers. There were thirteen graduates in course at the end of the year who received the degree of A.B., and five that of A.M. The then Rev. Dr. Winand M. Wigger, '60, made the customary address to them. Among the audience were two Regents of the State University, Messrs. Warner and Benedict.

In June, 1872, the last of the Canadian Provincials, Rev. C. T. Charaux, took office, succeeding the late Rev. John Bapst, the hero-martyr of that foul blot on New England's history, the Ellsworth, Maine, Know-Nothing outrage of October 14, 1854. On April 27, of the same year, the death of Father Francis A. Monroe occurred. The old "Captain" had little to do with the students of that period. Those of earlier days pay proper tribute to his memory and services. Still, even those

who knew him better by the traditions that had come down about him than by the actual enjoyment of his company, deplored his loss, as his mere presence in and about the College had impressed all deeply with a sense of his kindness and fortitude.

The list of graduates in 1873-4 includes five with the degree of A.M. and eighteen with that of A.B. In 1874-5 these numbers were nine and nineteen respectively. During this year, the class of Rhetoric took up the study of Physiology and Geology in addition to their other branches. The Commencement exercises in June, 1875, were the first at which Cardinal McCloskey was present after his elevation to the Sacred College. Due appreciation of this fact was manifest in the details of the entertainment. His bust was made the central point of the stage decorations, prominent in which was a crimson streamer with "Long live our Cardinal" in gold letters emblazoned on it. An address of congratulation was also presented to him. The discourses of the evening were all on the topic of "Liberty." When they had ended, the Cardinal made a brief address, so characteristic of his usual manner and sympathetic nature, that it is well worth repeating here:

"Members of the graduating class:—I will speak to you but a few words. You have heard much of liberty, and I suppose the sooner I set you at liberty the better you will like it. The honors you have received are of a very high order, and, I hope, will be of use to you through your future life. All your addresses have been of a very high order, and some of them I have never heard surpassed on this platform. It is certain, both in matter and manner, in composition and in eloquence the addresses did credit both to yourselves and to your Professors. One among you has been kind enough to refer to me as your spiritual father, and I am very happy to look upon you as my children and my jewels. I am proud of you. By the applause that has been given to

all the events of the evening, it is shown that there are a great many more proud of you besides myself. There are parents, fathers and mothers, who are proud of this evening; there are brothers and sisters who are specially proud of this evening; there are your professors and all those interested in the welfare of this College, who are proud of this evening, thankful for the manner in which you have presented yourselves. Tonight you have shown that the seeds of a good Catholic education have been implanted in your hearts. With kind wishes for your future success and happiness in this world, I close."

During the first part of Father Hudon's presidency, two of the Fathers, much revered by the students, were called to their reward. In one of the old diaries, kept for domestic perusal at St. Francis Xavier's, this record appears under date of October 5, 1870: "Saintly Father Murphy dies at his sister's, in Brooklyn, a little before ten A. M." So perfectly does this simple chronicle delineate the individual, it would almost suffice to add that the person referred to was Rev. Henry Murphy, S.J. The man whose conduct in life, amidst men of no mean experience in the ways of perfection, could elicit such a characterization, must well have merited it.

During his scholasticate Father Murphy had been a member of the Faculty of the College of St. Francis Xavier under the administrations of Fathers Driscoll and Durthaller and, after his ordination, under the administration of Father Loyzance. He served from 1858 to 1860, from 1861 to 1863, and from 1868 until the Spring of 1869, teaching various grades from First Preparatory up to Belles-Lettres. On Christmas Eve of 1868, after a day spent in hearing confessions, he was returning by boat from Randall's Island and caught cold. Consumption developed a month or two later, and, in the hope of saving so precious a life, his Superiors sent him at once to France. His health not improving, he returned in a very short time. He continued to decline until September 30, when he was sent to spend a few days at the residence of his

sister in Brooklyn, and there he died five days later. Rev. Dr. Freel of Brooklyn had been unremitting in his attentions to the dying priest, and Father Daubresse had administered the last Sacraments to him two days before his death.

To show the kind of man he was, it may be related that the class of which he had charge from 1868 to 1869 was notably turbulent, yet he governed it perfectly. Where even the awful Prefect of Discipline sometimes failed, Father Murphy invariably succeeded. All he had to do was to pause and, looking kindly over the class, observe: "Hallo, I think somebody is unable to control himself." He would then wait until order was restored, and that would not be long delayed; his calm manner led them back. His scholars always esteemed him. On the day of his departure for Europe, in the Spring of 1869, his entire class, braving the terrors of discipline, absented themselves from college, and proceeded in a body to the steamship to bid him what they felt was a final farewell. None who were present will ever forget the scene.

Henry Murphy was born at Drumgallen, near Enniskillen, Ireland, November 24, 1831. He was the youngest of eleven children, two of whom became secular priests. He joined the Society of Jesus at Sault-au-Recollet, Canada, May 15, 1855. He was a square-shouldered man, slightly below middle height, with large oval face and gray-blue eyes. His manner would mislead you into the belief that he was a mere cipher in any and all matters. Beneath the modest exterior, however, there was a rich personality—a gentle, generous nature, a warm heart, a keen intelligence, a loyalty *à toute épreuve*. In all that makes up what is termed magnetism among men, he was endowed most abundantly. His scholars, since come to manhood and grown somewhat expert in human kind, perhaps know better than his brethren how great was the loss to the cause of education and the uplifting of men when Father Henry Murphy went to his eternal reward.



COLLEGE BUILDINGS AND CHURCH, OLD AND NEW
SIXTEENTH STREET, 1877—1886



During the year following, the College mourned the death of the venerable Father Legouais, who was rather a chaplain than a professor in the College. For seven years he was the favorite spiritual director of many of the students, who revered his person as they still do his memory. Born in Brittany, France, April 26, 1793, he was eighty-three years old when death overtook him, May 15, 1876. He began life as a lawyer, receiving his Bachelor's degree in Paris as early as 1815, his licentiate the following year, and his degree of Doctor of Laws in 1818. He did not practise long, for in December of the following year he was already a candidate for tonsure in the Seminary of St. Sulpice, and two years later he entered the Society of Jesus. Ordained priest after studying theology four years, he still continued the pursuit of that science, which he was afterwards to use, both as professor in Spain, and, later on, in the seminary at Fordham; again, as director of souls, when he was Master of Novices, after the Novitiate had replaced the seminary, and, finally, as Chaplain in our own College. A trifle under five feet high, and meagre in frame, he was, on this account, at first denied entrance into the Jesuit Order, until he obtained the special consent of its General. He passed away quietly as he had lived, and it was only after his death that his brother priests learned the full extent of his labors and influence.

II.

The Centennial Year found the College vigorously at work. Father Hudon was still President, assisted by the new Vice-President, Rev. John Prendergast, S.J., in place of Father Treanor, who had returned to Fordham, and a Faculty of professors, most of them known to the students of the past year, and all eager to be on pleasant terms with their pupils.

It was a time of demolition and reconstruction. The great new church attached to the College was soon to be erected, and, now that a site had been purchased and means procured,

preparations must be made to house the professors and accommodate the Commercial and Preparatory Departments, until, after the completion of the church, a suitable residence could be provided for the former and a school building for the latter. In June, 1876, the old Sixteenth Street yard was excavated for the foundation of a temporary structure that might do for both. The fine brown-stone front houses standing on the site acquired for the church were transferred to the site formerly occupied by the yard east of the old church, and in May of the following year they were ready for the pupils and their masters. The buildings formerly occupied by the Commercial and Preparatory classes on Fifteenth Street, being now vacant, were partly demolished to make way for the foundations of the church.

Several reasons prevailed with the authorities of the College for changing the plan originally designed for their buildings in Father Durthaller's time. The disappointment they met with in acquiring the necessary property, the imperative need of a larger church than had been formerly projected, together with the difficulty of providing temporary accommodations for the students, professors, pastors and congregation, had the original plan been adhered to—all these reasons combined to necessitate the erection of the new church west of the college buildings, instead of midway between the two wings of the latter, as designed in Father Durthaller's time. Though it seemed to many a pity to depart from the first plans, events have shown that Providence was guiding those in charge at the time. The traffic that has since invaded Fifteenth Street makes it undesirable as a residence street, and the erection of the church on its present site has resulted in the removal of certain properties west of the college property, which were somewhat of an eyesore to frequenters at church or college. Nor is the present disposition of the interior of the College buildings very different from what was first intended, although, to judge from their external appearance, the original design was totally abandoned.

The passing away of the Sixteenth Street yard caused a pang of regret to the students of that day. Few, if any of them, could remember its beauty in earlier days before flagging had replaced the lawn and flower-beds which surrounded the old carpenter shop, and the shade trees, brought originally from St. John's College grounds, had been cut wholly away. But the collegians remembered that admission to its precincts, at recess-time, marked their transition from Grammar to "Classics," as the lowest college class used to be called. Many memories of games and contests, of quiet chats and pleasant discussions clustered about it. The street-wall had been a favorite handball court for professors and scholars, and, with duly restrained energies, a game of baseball, was often played within its limits, as the window-panes occasionally showed. It was not entirely covered by the new temporary home of the professors; part still remained a yard, and the lower story of the building was really a covered court, so that no recreation space was lost; but it was no longer reserved for the College classes, nor was it so pleasant as formerly, now that it was hemmed in on all sides by high buildings.

By the changes just mentioned the Commercial and Preparatory Departments got better class-rooms, but they lost the pleasant and homelike playgrounds back of their buildings on Fifteenth Street. They still had their genial Prefect, Rev. David Plante, S.J., who studied their needs much more closely than they could study their books; they forgot many things they learned from the teachers under his charge; but Father Plante still knows how to inquire for them by name, and he does so with the same solicitude for their welfare that was always so manifest in his dealings with them.

Not very much is recorded about the College or Grammar Departments during this year. No doubt the unsettled state of the buildings made it difficult enough to keep up the ordinary routine without striving to keep a record of it. It was a year for music, not that the art had ever been neglected in

St. Francis Xavier's, but rather, that the success which had crowned its previous cultivation inspired the College authorities as well as the pupils with greater interest in it. Besides, Father Young had commenced his music class, and was already showing the possibilities of this excellent accomplishment. Nor was this or kindred pursuits, such as dramatics and other public exhibitions, permitted to interfere with more serious studies. Father Prendergast was Prefect of Studies at this time, and that fact alone is enough to make us presume that discipline was strict and examinations rigid. Indeed, some found it difficult to make their classes for the following year, nor did those who left for vacation with some branch still to repeat, find the repetition the mere matter of form that tradition reputed it to be.

Two venerable men, one of whom had been attached to the College in various capacities from its earliest years, the other but a few years only, passed away in 1878. Father C. H. de Luynes, who had so substantially aided the erection of the College buildings, by procuring means for this purpose in Mexico and Chili, had been a Trustee of St. Francis Xavier's and for many years custodian of the professors' library. His interesting life and eminent services for the Church have been already narrated in Chapter II of this volume. Father Seraphinus Schemmel, who is described in the College annals as "French by birth; by language, German; small in body, but great in mind," became a Jesuit in 1850, after having been ordained a secular priest. From 1853 to 1875 he lectured on philosophy and theology in Fordham, Montreal, St. Francis Xavier's and Woodstock, spending with us the two years, 1866-1868, during which he replaced Father Dau-bresse, and finally came to teach the same branches privately to some of the Scholastic teachers in St. Francis Xavier's, where he died somewhat unexpectedly, July 9, 1878.

While some of the pioneer members of the community in charge of St. Francis Xavier's were passing away to their

reward, others still were rounding out years of fruitful activity in behalf of education and religion. In May, 1877, Father Mignard celebrated his Golden Jubilee as a Jesuit. It was the occasion of much rejoicing in the College, as he was one of the survivors of the devoted French Jesuit missionary company, who had taken part in the work of education from their first arrival on our shores.

Father Mignard was born in Paris some time in 1807. Twenty years later, on October 1, 1827, he was admitted into the Society of Jesus in Rome. There he pursued his studies in philosophy and theology. In 1846 or 1847 he arrived in this country and performed various duties in Missouri. Then he was sent to St. John's, Fordham, where he filled the responsible position of Minister for twelve years. He came next to the College of St. Francis Xavier. He was Librarian and Assistant Prefect during the year 1859-60. At the age of fifty-three, he began that long course of apostolic labor so fruitful of good for the parish of St. Francis Xavier's.

It was a rare occasion when his stately figure, with the silvery crown, was missing from the altar at the eight o'clock Mass on Sundays during the next twenty years. In 1863, he established the Arch-Confraternity of the Sacred Heart in the parish, and by his marvellous zeal in its direction may be said to have been the pioneer of this wonderfully wide-spreading devotion in our Eastern States. Those who had aught to do with the College or Church of St. Francis Xavier in those days recall his chastened, white countenance that would have been appalling were it not for the large and brilliant, deep-set eyes that illumined it. He was seventy-three years old when his health failed. The last two years of his life were spent in St. Vincent's Hospital, where he died October 8, 1882.

The year 1877 was one of much affliction as well as of consolation. The calamity which befell the congregation worshipping in St. Francis Xavier's Church during the mis-

sion given there in that year, grieved not only the Fathers in charge of the College and the church, but also the entire community. Father Augustus Langcake, one of our earliest students in Elizabeth Street, was preaching at the services, and, as usual, had his audience intensely interested. The church was packed with the women of the parish, little dreaming of danger, for, indeed, similar audiences had been gathering in the church for over twenty-five years, without a shadow of an accident. The cry of "Fire!" shouted by some miscreant in the vestibule of the church, alarmed the entire assembly. But for the preacher's presence of mind the confusion and disorder would have been uncontrollable. As it was, a panic had seized those who were near the door-way; a woman leaping from the gallery added to the excitement, and in the crush that followed several were injured, and nine killed, some dying outright, or shortly after receiving the ministrations of the Fathers, who had succeeded in restoring order, and some after a few days of suffering. The affliction rested heavily on all, but instead of disheartening, it inspired pastors and congregation alike to make renewed efforts for the erection of the new church, which this accident had proved more than ever a necessity. Since the church was to be used not only for the parish but also for the College, to serve its students, and to be served, in turn, by many of the professors, the College authorities determined that, in size and beauty, it must be worthy of its twofold purpose.

The corner-stone of the new Church had been laid the year before, May 5, 1878, with great ceremony by Vicar-General Monsignor Quin, the Cardinal being in Europe. Bishop Patrick N. Lynch, who had presided over the Commencement exercises in 1877, preached on this occasion, and the choir of male voices, under the direction of Father Young, added wonderfully to the solemnities. Among the documents sealed within the corner-stone was the following significant prayer:

AVE . FRANCISCE . SODALIS
SI . AMPLIORES . TIBI . ÆDES
A . SOLO . EXCITAMVS
AST . TV . AMPLIORE . TVITIOME
COLLEGIO . SODALITATÆQVE . NOSTRÆ
VOLENS . ADESTO . FOVETO
BENE . IVVATO

One of the most notable things in the College catalogues for these years is the increase of the number of graduates and post-graduates. There had been a falling off in the scholastic year, 1875-1876, when only twelve received the degree of A.B. and five that of A.M., whereas in 1875, nineteen received the former and nine the latter. For the next three years the number of Bachelors of Arts were, respectively, eighteen, twenty-four, thirty-five; and the Masters of Arts, six, seven, twelve. The undergraduate classes were growing in numbers, but the appointment of Father Shea, and, subsequently, of Father Jouin, to the chair of Mental Philosophy, had attracted to their lectures several who had not attended the College before this time. For the five years preceding 1876, Rev. Godfrey Frederici had given these lectures, to the great satisfaction of his pupils, who loved him dearly, though they had to communicate with him in Latin, and, for that reason, were limited to very slight intercourse with him outside of the lecture-room.

In 1876, General John Newton received the degree of Doctor of Laws, and Rev. Richard Brennan, one of the earliest students of St. Francis Xavier's College, was similarly honored in 1879; Joseph T. O'Connor, M.D., received the degree of Doctor in Philosophy, in 1876.

Father Hudon was not fond of change. This is evident from the fact that so many of the professors remained with him a number of years, and that, ordinarily, they left him only when called upon to assume some more important office or to discharge necessary duties elsewhere. Hence it is that the

names of Fathers Cunningham, Ronayne, Shea, Gleason, Renaud, and of MM. Pardow, Cassidy, Jerge, Prendergast, McTammany, and Frisbee, recur constantly in the lists of the Faculty during his long term. Nor were any serious changes made in the course of studies while he was President.

Now and then a professor would introduce a new text-book, a new Latin, Greek, or French Grammar, a new book of Mathematics, or of English prose and verse for analysis and memory lessons. Perhaps more such changes were made in the years 1876-7, and again in 1878-9, than at any other time in the history of the College. However, since the Jesuit system of teaching makes more of the professor's skill in training youthful minds than it does of the devices and arrangement of text-books, a change in the latter does not indicate any serious change or improvement in the course of studies. In the Grammar department, the Grammar attributed to Father Larkin was followed from 1870-77. The teachers always recommended plain texts without gloss or comment, for those who were reading Latin or Greek; but books like Anthon's and Clarke's, drawing so copiously as they did from the old Jesuit Jouvency, always found favor with the students. Much of the instruction in the higher classes of that period was given by dictation. Father Cunningham rarely spoke in the Class of Belles-Lettres without his manuscript, and Father Ronayne always dictated slowly and impressively his lectures on History and, later on, his lectures on Evidences of Religion, which, in his book "Religion and Science," make such an able refutation of the irreligious essays of men like Draper and White. Our own Father Whyte was fond of dictating in another sense, as may be gathered from his invariable leading argument for every thesis, whether in Evidences of Religion, or in History, since each, according to him was true, because "the fact is, it is." Father Whyte had practised medicine in his early days, and no doubt had derived many of his positive views from his scientific training.

Fathers Cunningham and Whyte have both since died. The former spent the greater part of his active life in St. Francis Xavier's, and left it, finally, when his enfeebled health prevented him from teaching. He taught many different classes in the College and Grammar departments; but whether a member of his class or not, no student could escape his solicitude.

Father John Cunningham was born December 30, 1824, at Mountrath, Queen's County, Ireland. At an early age he came to Canada, and, when fifteen, entered the College of the Sulpitians in Montreal, to make the full classical course of seven years. After two years of philosophy and ethics, he began the study of theology in the Grande Séminaire, and three years later, in 1849, he entered the Society of Jesus. Two years after, and for a year and a half after his ordination in 1855, he was employed as teacher and Prefect at Fordham, spending two years of that time in reviewing his theology. In 1858 he came to St. Francis Xavier's to teach the class of Humanities. Four years and a half later he was appointed Professor of Rhetoric. After a year spent in Canada, and three years at Fordham, as Professor of Humanities and Rhetoric, he returned to the College once more to take charge of these same classes. In 1874 he was called to Fordham as Professor, but returned again to teach in St. Francis Xavier's, in 1876. The next year he taught Latin in Troy, then Humanities two years more in St. Francis Xavier's, finally the same class in St. Peter's College, Jersey City, where, in 1882, ill-health forced him to retire from the class-room after a service of thirty years. The last few years of his life were spent at L'Hospice de S. Jean de Dieu, Longue Pointe, Montreal, where he died, May 20, 1889.

Father Cunningham, as a teacher, spared no pains to further the training of his pupils. The vigor and activity of his earlier life were faithfully employed in devising means to relieve the drudgery of the class-room, and these stood him in

good stead in his declining years. His simple diagrams of the more difficult declensions and conjugations facilitated the first steps of many a grammar pupil, and his careful translations, and tasteful models were at once the help and admiration of the students of riper years. Like a true Jesuit, he was as solicitous for the spiritual as well as for the mental culture of his pupils, and this zeal of his led Superiors to employ him as director of Sodalities and confessor of boys and young men, until ill-health unfitted him for the work. He lost no occasion of showing his interest in the spiritual welfare of his charges, and howsoever importunate he may have seemed when doing so, they never disliked him for it, but grew to love him more and more every year. In the decline of life his infirmities were very painful, but he bore them in patience and humility, encouraged by the sympathy and prayers which his zeal and sincerity had won for him everywhere.

Father Whyte died in 1891. He had entered the Society of Jesus in 1855, thus rounding out thirty-six years of religious life. Before that he had studied medicine at Trinity College, Dublin, and practised his profession for nearly ten years in California. He came to St. Francis Xavier's, in 1874 and, with little interruption labored, at first in the College, and, after 1880, in the parish until near the time of his death, which occurred, after many a painful attack of asthma, his chronic ailment, June 12, 1891.

The class of Introductory used to attract a great deal of attention in those days. The class, like its pupils, was always one of variable fortunes. Opened, as its name signifies, to introduce students somewhat advanced, into their proper grade in the College or Academic classes, it was frequented by pupils of every age, from fifteen to thirty, possessing some, a very little, and some, a great deal of knowledge, but all in need of one branch or other to equip them for the class they sought to enter. It is clear that the teachers chosen for such pupils must have given evidence of their power as drillmasters.



REV. AUGUSTUS J. THEBAUD,
S.J.



REV. MICHAEL NASH,
S.J.



REV. JOHN A. TREANOR,
S.J.



REV. CHARLES J. O'CONNOR,
S.J.

Now and then, as when good Father Cunningham, or Mr. Casey and Mr. Plante,—then Scholastics, taught them, they found their introduction to classical studies very easy. It was very different when Fathers Jerge, Young, and Langlois took charge of them, as it was understood that, under these men, no newcomer could hope to make a rapid passage to a College class without doing themes and versions enough for at least two ordinary years. Father Langlois taught the same class in Holy Cross College, Worcester, Mass., for several years after leaving St. Francis Xavier's. In 1895, he went to Montreal, Canada, where he died piously shortly after.

The night classes for young men, whose employment as teachers or clerks during the day prevented them from following the regular College course, were well attended during Father Hudon's term of office. Several, who had to begin their studies in this way have since distinguished themselves in the ministry or in commercial and professional life. Among the attendants were many of the teachers in the Preparatory and Commercial Departments, the classes of which required a large staff between the years 1871 and 1877. From that time the number of students in both began to decline, whilst the number in the Classical course kept increasing. The scholastic year 1870-71 closed with 473 names on the roll; the year following there were only 432; and in June, 1873 the still lower number of 370. From that time onward the numbers grew larger, being 470 the two next years, then 448; the year after, 477, and for the year 1878-79, as many as 516. By the loss of many Commercial and Preparatory pupils in 1879-80, the registers recorded only 435 names the year Father Hudon retired from office.

Although none of the studies in the College have ever been elective save, at certain intervals, the modern languages, still the authorities have always favored special or extra study in certain branches, and hence capable students have always been incited to contend for "Honor Prizes." The following

list is only for Father Hudon's time of office ; but still, it will serve to show how much is comprised under this title.

1870-1871.

JOSEPH L. HOY and WILLIAM H. MCLEAN ; both of Belles-Lettres ; for examination, at their own request, in
Livy, five books.

WILLIAM CORNELL, Classics ; for examination in Sallust.

1871-1872.

RICHARD V. O'CONNELL, Classics ; for examination in
entire *Aeneid*.

1872-1873.

RICHARD V. O'CONNELL, Belles-Lettres ; for examination in
entire *Odyssey* and *Iliad*.

1873-1874.

CHARLES V. SASS, Belles-Lettres ; examination in *Iliad*.

JAMES F. CROWLEY, Introductory ; examination in
Cæsar's *Commentaries*.

1874-1875.

EDWARD P. SPILLANE, First Grammar ; examination in
Cæsar's *Commentaries*.

1876-1877.

MOSES E. PARKER, Belles-Lettres ; 14 *Orations of Cicero*.

It was during Father Hudon's time that Father Shea returned to St. Francis Xavier's, to renew his relations with its former students over whom he had always exercised such a strong influence, and to acquire the same influence over its rising generation. He taught Rhetoric, then Mental Philosophy, and was for two years Vice-President. Elsewhere in this volume his peculiar traits as Professor and director of studies are mentioned, but there is one that manifested itself particularly at this time, in his capacity of preacher to the pupils at their Special Mass on Saturday mornings. His sermons on the "Model Student," though read from his manuscript with little attention to delivery, were still so interesting to his young hearers that they looked forward to them with eagerness, and proved their appreciation of them by adopting the serious habits of study,

and particularly, of reading, which their calm and philosophic adviser was constantly inculcating.

Father Joseph Shea was born in Quebec, September 18, 1831. After his preliminary studies he entered the Society of Jesus in 1850. As we have seen, in Chapter III, he came to St. Francis Xavier's after his novitiate, to teach in the College classes for five years, from 1852 to 1857. Soon after his ordination he was made Rector of St. John's College, Fordham, holding that office for six years. After leaving there, he came to labor in St. Francis Xavier's until the time of his death. From 1874 to 1876 he taught Rhetoric; in 1876-77 he was Professor of Philosophy. In 1877-78 he was Prefect of Studies and Professor of Moral Philosophy. In 1878-79 he was Vice-President, and from 1879 to his lamented death in December, 1881, he was Professor of Philosophy. Father Shea's magnetism and wonderful personality were always evident, but in his class of Philosophy he was at his best. His old pupils of two decades previous, who had known him as a young man, would have loved and revered him all the more in these days of his full powers and maturity. He had charge of the three largest of the graduating classes '79, '80, '81, and led them in his placid, kindly and vigorous way through the mazes of Metaphysics, making the subject loved for the teacher's sake. He exercised a stimulating influence upon the character, which made him the most noted spiritual director and adviser for men in the city at the time, and his fellow priests looked to him constantly for his kindly counsel. His service as Prefect in 1878-79 showed that it was possible for even that dreaded officer to be beloved.

When God took him away somewhat unexpectedly, and after an acute agony of several days, in the very flower of his usefulness, for he was but fifty years old, the world seemed empty to many of the men in this city, who, in their struggle against temptation and discouragement, were accustomed to come to him in the sacred capacity of priest; the College lost

one of its greatest ornaments; his Order a most beloved member, and the oldest students the friend who kept the atmosphere of youth and simplicity, humor and pathos, tender sympathy and wideness of view, better than anyone they had known in their progress through their schools.

Father Hudon had served the College for an unusually long period, and his services were too numerous and vast to be recounted adequately in two brief chapters. What most defies his historians' skill is to speak of the manner in which he accomplished so much with so little apparent disturbance or excitement. If it be difficult to estimate the sacrifices he was continually making in his own quiet way, it is just as difficult to measure the esteem and affection with which the Professors and students of his day regarded him. Year after year expression was given to their sentiments on St. Joseph's Day, which feast he had chosen for his "Rector's Day." Once, in 1879, when he was lying between life and death for two weeks, their most genuine expression of sympathy was given him in many a prayer and Holy Communion offered for his recovery. This sympathy was deepened by the loss the College and Jesuit community sustained by the sudden death of the Minister, or Bursar, Father Pelletier, who was officiating at the marriage of an old student of St. Francis Xavier's, when he was stricken with heart disease, and expired, January 29, 1879. When the separation of the New York Jesuit Mission from that of Canada took place, Father Hudon was one of those who were chosen to return to their native country, not merely because they belonged there, but because their services were in urgent demand. Several of them, Fathers Charaux, Renaud, Drummond, Turgeon and Jones have since filled the highest positions in the Colleges of their province, and all of them have fulfilled the promise they gave when laboring in the States; so that our regret for their departure is somewhat compensated by the credit they have since reflected on the College of their early labors. Their own abiding affec-

tion for the College and its students in their time has been manifested by their presence in goodly numbers at the festivities of our Jubilee.

Brief as the time may appear to us since Father Hudon's day, many of those who finished their course under his presidency have proved to the world the benefits of their training, and not a few, when about to enter a brilliant career, have been called to the reward for which they were trained to contend. Of the fifteen graduates of 1871, six have already departed this life, as we have already mentioned on page 122. The class of '72 has been more fortunate, but its departed member, Rev. Patrick J. McCloskey, was a loss to all who knew him, as his virtues endeared him to all. '73 has lost John McCloskey, Cornelius R. Sullivan and Charles F. Payten; '74: Felix B. Dixon, Denis W. Drislane, John J. Guentzer, Thomas A. Haggerty, Francis J. Thomas; '75: Francis J. Evans, Thomas F. Fitzpatrick, John F. Higgins, James B. Manahan, James T. McElroy; '76: John T. Coffey, Francis X. Gibbons, Edward A. Quinn; '77: Michael J. Nagle; '78: Rev. George J. Casserly, Patrick J. McHugh, John A. Steets, John A. Ward; '79: Edward J. Connell, Eugene T. Kelly, John E. McIntyre, John J. O'Neill; '80: John T. Goubeaud, George C. O'Connell, S.J., P. J. O'Shaughnessy.

The majority of the graduates of this decade still survive, and their names and avocations may be learned from the list printed as an appendix to this volume. Nor are the alumni proper the only glory of Alma Mater. The host of students, who for one reason or another were prevented from finishing their course under her tutelage, still show the benefit of her training and influence. Impracticable as it is to mention all or even many of them, it would be invidious to mention some, not to say embarrassing to their modesty, a trait of character always inculcated by the professors, and always appreciated by the students of St. Francis Xavier's.

As in Father Loyzance's time so during the administration of Father Hudon the old students of the College continued to feel the influence of their Alma Mater, forming as they did the majority of the members of such bodies as the Xavier Alumni Sodality and the Xavier Union, which were still directed by Father Dealy, their Chaplain. One of the last things done under Father Hudon was the organization of an Alumni Association in the true sense of the word. The movement originated with the Alumni themselves, Rev. Gabriel A. Healy, '61, taking the initiative, as related in our sketch of the Association, in Appendix III. Father Hudon did not remain long in office after its complete organization had been effected, but his successors have always regarded their relations with it as one of the most pleasant experiences of their presidency, and his cordial relations with the Alumni have always been sustained by the Presidents who have succeeded him.



FACE OF COLLEGE MEDALS PRIOR TO 1888

CHAPTER VII.

REV. SAMUEL H. FRISBEE, S.J., SEVENTH PRESIDENT,
1880-1885.

When Rev. Samuel Hanna Frisbee, S.J., succeeded Father Hudon in the office of President of St. Francis Xavier's, some former students and friends of the College thought that his appointment foreboded many changes and departures from the old curriculum. His most intimate friends could not dare have predicted the solid and lasting improvements made during his administration.

Father Frisbee had made his college course at Yale with the Class of '65. After spending some years in the study of Law, he became a member of the Catholic Church, and soon after entered the Society of Jesus. As a Jesuit he had given most of his time to the study of Mathematics and Natural Sciences. As a Scholastic he taught these branches in St. Francis Xavier's from 1871 to 1875, and again after his ordination to the priesthood, in 1878, until his appointment as President, in 1880. It was natural, therefore, to suppose that he might wish to make innovations in a college course that was above all things classical. Besides, at that time, the College itself might be thought to be in a period of transition. The professors were henceforth to be supplied from the United States alone, the Canadian Fathers and Scholastics having withdrawn to their own province. The professors chosen to assist Father Frisbee had been trained in the different Catholic colleges of the Eastern States, and it was presumed that they would bring to their work, under a new regime, views and methods totally different from what had hitherto prevailed.

In speaking of the actions of Presidents and other *attachés* of the College who are still living, it is well to observe that

(143)

what is said of the chief official is in most cases to be attributed to the entire Faculty. Although the President may represent the College, he depends in great measure on those about him for the management of its different departments. Of no one is this more true than of Father Frisbee, whose constant endeavor it was during his presidency, to elicit the active interest and co-operation of every member of the Faculty.

With this in mind, we might sum up the review of his five years in office by saying that he sought to change nothing, but to improve everything. During the last few years of Father Hudon's administration the higher classes had been growing in numbers, and it had become desirable to insist more strictly on the usual examination standards. Accordingly due notice was given to all, and particularly, to those who had done poorly in the semi-annual examinations, that they must meet the required tests in June, or repeat their classes. Seven philosophers were warned that their Degrees were in jeopardy, but it needed more than a warning to arouse the listless undergraduate from his lethargy, and, consequently, nine were refused Degrees in 1881, leaving only twenty Bachelors of Arts from a class of twenty-nine. In Humanities, sixteen failed to make the class of Rhetoric, and five had to repeat the branches in which they had been found wanting.

It is clear that a movement of this nature required the co-operation of the whole Faculty, since the examiners were the professors of the various classes. Father Frisbee was singularly fortunate in having as Vice-President, during his first year in office, one who had long ago studied in the College, and who had a few years before, been teaching its most critical class. Fond of his desk, and shrinking from contact with the world at large, Father Charles J. O'Connor was a painstaking and devoted Prefect of Studies, ever waiting on his professors and sincerely interested in his pupils. He was



O. H. Trustee S. J.

rarely known to rebuke any one, and his admonitions were always straightforward and gentle. He was not a man to arouse much affection, but his influence was such as to compel the grateful memory of his old pupils even now that he is dead some years.

Charles J. O'Connor was born in Dublin, Ireland, December 1, 1843. He came to New York when quite young and attended school successively at St. Joseph's College, Philadelphia, and St. Francis Xavier's, New York. He made rapid progress in his classical studies and would have been graduated with great distinction in the class of 1863.

His boyhood is still remembered by many of the old people of the parish, to whom his long service as an altar boy, in company with his brother, Edward A.—who also died a member of the Society of Jesus—made him a familiar personage. His tall form and smooth black hair had an admirable foil in the person of another altar boy who has since risen so high as to regulate the ministrations not only of that altar but a dozen others besides between Lake Champlain and the Potomac.

Young O'Connor might have crowned his collegiate course with much honor, as stated, but he had other prizes in view. He applied for admission to the Society of Jesus and was received at the Jesuit Novitiate of Sault au Recollet, Canada, in March, 1862, under the superior tutelage of Rev. James Perron. He studied his philosophy at St. John's, Fordham, where he remained as Prefect and Professor until 1873. Then he went to Woodstock for his theology, but being unable to stand the strain, he came shortly after to St. Francis Xavier's. In 1874 he took up his theology again, going this time to St. Mary's, Montreal, for his studies. He remained there one year studying and acting as Prefect. From St. Mary's he came to St. Francis Xavier's in 1875. On August 24, 1876, he was ordained priest by Bishop Loughlin, of Brooklyn. After spending his third year of probation at Manresa, and teaching for two years at St. John's, Fordham, he was sent

once more to the scene of his earliest activity and, as it proved, his most meritorious in his later life—St. Francis Xavier's.

He was appointed Vice-President and Prefect of Studies and filled the office with creditable efficiency until 1881. Then he became Librarian, but was soon called to a new and more prosperous field of labor. About this time it became necessary to change the management of the boys' parochial school, which, for almost thirty years, had been in charge of the Christian Brothers. Father O'Connor was delegated to attend to the reorganization and he accomplished the mission with singular success. The attendance was increased, the course of studies and the discipline improved, and the expenses lessened. For twelve years Father O'Connor gave his best thoughts and whatever strength he could muster to the moral welfare of the boys of the parish.

Late in 1893, he went to St. Peter's College, Jersey City, as Prefect of Studies and Discipline, but the shadows were evidently closing in. The good and courageous Father was loth to surrender—even when obliged to retire to the hospital, he used to walk to the College daily to attend to the duties of his office. In February, however, he was forced to yield the position, and on May 5, 1894, he gave up his patient soul to his Creator.

The funeral services were attended by His Grace, Archbishop Corrigan, who desired thus to testify, he said, his "appreciation of the labors of Father Charles O'Connor for the children of the diocese." St. Francis Xavier's was represented by the members of the Class of Philosophy, and a few days later a Requiem was sung for him in the Church, the entire College assisting at it.

Father O'Connor had warmly advocated another step taken by Father Frisbee during the first year of his presidency, to effect a change in the system of marking the application and progress of the students. Hitherto marks, or "notes," as they were called, had been expressed by the vowels and diphthongs

a, æ, e, ei, o, ou, u. with *A* for excellence; thenceforth they were to be expressed in numbers, 100 signifying perfection, 90 excellent, 80 very creditable, 70 above the average, and 60 *in statu quo*. The object of this system was to enable the teachers to keep track of a pupil's standing in any particular branch. It affected promotions and prizes, both of which from that time have been determined by attendance, recitations, themes and competitions from the first day of the year, as well, and as much, as by the midyearly and final examinations. Eighty-four per cent. was required for a prize in class-standing, *i. e.*, for general excellence in all or in several branches, and eighty-nine per cent. for a prize in any single branch of study. As a result of this system, fewer prizes were merited, and fewer distinctions, or honorable mentions accorded than formerly; but the application was more earnest and constant, and the examinations, therefore, gradually became less formidable. Still, after the examinations of 1882, seventy-five students, in various classes, had either to repeat their class or part of it. The substitution of written for oral examinations in many branches, about this time, made things easier and the number of failures and repeaters soon grew less.

When Father O'Connor ceased to be Vice-President, Father Pardow, who had been teaching Rhetoric, succeeded him. It may be noted here that Father Frisbee was fortunate all through his presidency, in having for his immediate assistants, men who, besides being competent officers, had the advantage of having studied and taught in the classes of the College. After Father Pardow, '64, came Father Campbell, '66, and then Father Cassidy, '65. During Father Pardow's first year in that office, the prospectus published annually in the College catalogue was thoroughly revised, and perfected in many points, and the revision was so well done that until the present year no further revision was needed. Father Campbell took a lively interest not only in the studies proper, but also in the "extras," the games, the plays, the societies, the journal-

ism—in all that keeps up the healthy excitement of student life. Father Cassidy was a valuable aid for the President, not only by lending the influence of his own vigorous character to developing that of the students, but also by assisting the Faculty to carry out the plans of the President and to preserve all that was best in the College traditions.

Shortly after his appointment as President, Father Frisbee announced to each of our city pastors that in the interest of Catholic education, the College "places at your disposal a scholarship in the Classical Course, for any boy of your parish, whom, after competition, you shall judge worthy of the privilege." Since the days of Father Loyzance, but four new scholarships had been added to the thirteen already founded at his solicitation, and some few founded in his time had become obsolete, the fund never having been made over to the College. In order to extend to all classes the advantages offered by St. Francis Xavier's, it was judged best to enable the pastors of the city to educate some worthy pupil, for the good done not merely to the winner of the scholarship, but to the entire parish school whose pupils would compete for it. No doubt the acceptance of this offer will explain the increase in the number of pupils that year. There were fifty more on register, the greatest increase in nearly twenty years.

An important modification was made in the Mathematics and Science classes this year, although, like the new marking system, it did not go fully into effect before the year following. Instead of requiring a student to follow the Mathematics apportioned for his grade in the Classical course, he was admitted to whatever branch of the science he was fitted to take, irrespective of his regular College class. It thus happened that a Grammar pupil might be admitted to Analytical Geometry with a Rhetorician, and *vice-versa*, though this would be an extreme case. One of the advantages of the system was that students who were behind in Mathematics were moved to work hard to be on a par with their companions

in the Classical Course, whilst, in 1883-84, those who had already made the required course of Mathematics, were admitted to a class of special Latin, or "Latin Honors," as it was called, and their progress in this language, under Father Ralph O'Connell, now in Frederick teaching the Jesuit Scholastics, soon benefitted themselves and excited their fellow classmates, not yet admitted to the Honors class, to greater application and emulation. The new system, inaugurated under Father John D. Whitney, was given a fair trial, but after two years, it was decided that, whatever advantages it might give to certain students already advanced in their knowledge of Mathematics, it was not for the benefit of the majority of the students and, accordingly, the old system of requiring each one to study the branch of Mathematics suited to his regular College Class, was restored in 1884, and it has been adhered to since that year.

In 1880 and the following two years 1881-1882, a trial was made of the benefit of teaching chemistry and one other branch of Natural Science, *e. g.*, geology, botany, physiology, in each of the College classes. The experiment never found favor with the Professors of the Classical Course, since it took so much time away from their prelection hours. Nor did it succeed with the pupils of the two lower College classes, who, it seems, listened attentively enough to the novelties of science, and watched the experiments, but failed to show by their marks for recitations and examinations that they took any sincere interest in the new studies. Accordingly from September, 1883, the Natural Sciences were taught only in the two higher College classes, Philosophy and Rhetoric. In September, 1884, Father O'Sullivan took charge of the Science department, and soon after introduced experimental physics and analytical chemistry, and founded the Xavier Scientific Academy.

After twenty years' wear and tear the College building needed overhauling. The proposed new College buildings and

the large new church necessitated a spacious boiler-room, and there was no means of providing it, save by cutting off part of the old Fifteenth Street yard. These improvements made the year 1881-1882 one of transformation in the outward appearance of the College property. The old lattice fence on Fifteenth Street disappeared with its familiar overhanging shelter, the home of the old pieman at noon hour, and a safe retreat on rainy days; the modest cloister, too, where the good old Fathers were wont to patrol, while reading their breviary, as soon as the noisy scholars had gone home. The students' entrance was, for the next five years, at 30 West Sixteenth Street, a new entrance to the College offices and parlors being opened at 39 West Fifteenth Street. Excavations for a boiler-room were made to such a depth that the east wall of the old residence at No. 49 began to sink, and water flowed from springs and old blind drains at such a rate that for years it had to be pumped off with much difficulty and expense. The boilers were soon placed, however, and the foundations of the present gymnasium and Academic Hall solidly laid. Over all a fence and shed were erected as a temporary cover, and out of the depths rose a huge iron chimney, held in place by stout cables, for a while making the fine old yard take on the appearance of a factory.

The new church was nearing completion and involved enough of pastoral work, it would seem, for even the indefatigable President. Nevertheless, the remodelling of the old College building was simultaneously undertaken. The announcement that the Commencement that year would be held in Chickering Hall naturally raises the question, why leave the College on such an occasion?

Old students remember well the vast hall which extended over the entire length and breadth of the building without a pillar to obstruct the view. It was an ideal place for college exercises, and had frequently held the most distinguished audiences that New York could assemble. Archbishop Hughes's

figure, bent with age, as he sat in his throne-like chair in the centre of the stage, still remains as a memory which aging men like to recall. The famous orator, Father Tom Burke, spoke there also before the best of the intellectual young men of the city. It was there that the old Catholic Union was founded; there the Bishops discussed the establishing of a Catholic newspaper; in fact, that many of the great projects for the advancement of Catholic interests were formulated, etc. But there was a hazard in that hall that one faced upon entering. Placed at the top of the College, and with what may have seemed to the builder an imposing staircase leading up to it, it would have been a death-trap had a panic ever occurred at any of these gatherings. The memory of the catastrophe in the old church, in 1879, was still fresh in every mind. No accident had ever happened in the College Hall; but there was a general sigh of relief when the hall was converted into the laboratories, that occupy the two upper floors of the building, and that had become so necessary, now that the Commercial and Preparatory pupils had been relegated to the old College building, and that room was needed for College offices, parlors and chapel. If it were not for the great windows on the yard side the younger generation of students would never dream that such a transformation had ever been made.

The Cabinet removed, Father Whitney, then a Scholastic, began putting the Students' Library in its present place. It used to occupy a dark room on the lower corridor when Professors Herbermann and Engelhardt had charge of it in the early sixties. It was only a very restricted space, and no one ever dreamt of galleries, and alcoves, and black walnut shelving, such as make it so attractive at the present day. It cost him many an hour of labor, and, as of old, when the first library was being formed, a lecture and concert had to net the money required for it all. It is to be regretted that it is not on the same floor as the Faculty Library in the adjoining building, so that communication between the two might be established.

The Sodality chapel was about this time put in the room immediately underneath. Its marble altar, wood carpet floor, stained-glass windows and frescoed walls connote an evolution from the little chapel which old students frequented on the fourth floor of the narrow brick house back of the old church, near the line of what are now the Faculty buildings.

To sustain the excitement of those days, a fire broke out in the unfinished church. What might have been most disastrous, resulted only in partial damage to the edifice, chiefly in destroying the painting. But out of the evil good came; for, after the fire, oil, and not water color was used in the decoration, and the church put on a beauty which it would otherwise never have obtained.

The new church was opened on St. Francis Xavier's Day, December 3, 1882. The lower church had already begun to assume a part in the life of the College, having been used for some of its public celebrations, notably for the reception tendered to Bishop Winand M. Wigger, November 28, 1881, shortly after his consecration as Bishop of Newark. The Right Reverend Alumnus had made the Grammar and Classical courses of the College from the year 1853 to 1860, taking his A.B. that year, and his A.M. in 1862. It was but proper that the College should greet him in his new dignity, and that the Alumni Association in their turn should give him a complimentary banquet. The dedication of the new church was an event of paramount importance in the history of St. Francis Xavier's. It is only when one realizes the part it plays in the life of the students, that one can comprehend the vast influence it exercises in their thorough religious training. In this church, they open the year, solemnly invoking the light of the Spirit of God on their studies. In it they hear Mass once a week, at present on Wednesday morning, and a sermon especially addressed to them every second week. The annual Retreat, described in Chapter IV, the opening and closing of the May devotions, the various

sodality celebrations and the final service of the year on St. Aloysius' Day, all assemble them together in this sacred edifice to witness one beautiful ceremony after another, and to add to the piety of the functions by their devout attention. Former students remember the pleasant and homelike character in the first, or "Old Church," as they term it; but they recognize how the splendor of the new temple must impress its congregations. By the untiring energy of Father Frisbee the new church was finished in almost every detail before the day of its dedication, and all was done so thoroughly, that, with the exception of lighting it by electricity, his successors have not since found it necessary to change it, either in structure or arrangement. The year after its dedication, a students' altar was erected in the west transept, and under the management of Father Walsh, then a Scholastic, the statues of the three patrons of youth, SS. Aloysius, Stanislaus and Berchmans, were erected by aid of contributions from students themselves, whose names were inscribed on rolls which are still kept under the statues.

With the year ending June, 1882, the old Commercial Course ceased to exist. For some years it had been falling off in numbers, and although there still remained on its register a fair number, which might with the slightest exertion have been increased, it was thought best to close it entirely; partly, because other institutions had grown up that aimed specially at training candidates for business life; and partly, because the College authorities had long wished to confine their entire attention to the studies proper for a college, and to its preparatory departments. The annual catalogue for this year announced this change in these terms:

"Application is often made for a special training, which shall fit the student immediately for business. Experience, however, proves that but a very poor substitute for education can be found in the almost exclusive development of a single faculty. The most successful business man is not he who

has learned merely to read, write and cipher but the one who, with true far-sightedness, having first had all his powers developed by a liberal education, is enabled afterwards to bring a tenfold mental activity to mercantile pursuits. The details of business life can be learned only by practice ; and these once mastered, superior training makes itself felt from the very outset.

"Instead, therefore, of adopting a special commercial drill, the College has reorganized its Mathematical course, so as to secure the most thorough instruction in all the branches of Mathematics, together with solid classical training ; without at the same time allowing want of success in the one to interfere with advancement in the other."

The old Commercial course had done its share in training hundreds of young men, many of whom afterwards took up the study of the Classics, though the majority pursued a business or public career, some of them with honorable distinction in after life, among others, ex-Mayor Hugh J. Grant, Senator Eugene F. O'Connor, Coroner Messemer, Postmaster James Curran, of Hoboken, Messrs. John D. and Thomas E. Crimmins, President William H. Gelshenen of the Garfield National Bank and former Dock Commissioner James J. Phelan.

The Preparatory Department was not given up. On the contrary, as soon as the old buildings, Nos. 57 and 59 West Fifteenth Street could be refitted, Father Walsh, S.J., then a Scholastic, succeeded in raising the number of pupils in its classes from forty to one hundred and twelve. This was in September, 1883, and from that time until the present, this department, under the tutelage of Prefects like Fathers Magrath, Fink, Powers, and Mr. Scott, S.J., has been one of the most prosperous in the institution. The wisdom of all that was done to improve it, was soon vindicated, not only by the numbers it contributed to the Grammar classes, but also by the special fitness with which they were prepared to take up



COLLEGE BUILDING. FIFTEENTH STREET, 1880—1886



their new and more difficult studies. The College and Grammar boys are apt to look down with lofty condescension to the "Midget," as the Preparatory pupil is familiarly called, but he is always the favorite, when there is question of public performances; in his own plays and operettas he is unsurpassed, nor can College or Grammar dramatics be presented without him.

College journalism was the most striking characteristic of the year 1883-1884. In earlier times it was something like high treason even to dream of editing a College paper, though not a few of the undergraduates had been contributors to the great daily and weekly newspapers of the city. The *Vindicator*, and the *Wreath* and all kindred efflorescences of the class-room failed to bloom for any lengthy period. The primary idea of the *Xavier*, published in June, 1883, was a departure from the ordinary college publication. It was intended to carry out a recommendation of the Jesuit *Ratio Studiorum*, by making public some of the best specimens of class work through the whole range of studies, Mathematics and Chemistry not excepted. This project was adhered to in the first five volumes issued from 1883 to 1888, but it was partly abandoned about a year before lack of funds forced the *Xavier*'s editors to suspend publication for a time. Professors and students used to co-operate together in the publication of the *Xavier*, in its original scope; but the editors proper were chosen by the students of the College classes, and, as their work proves, they were always well chosen. The first board was: Messrs. Livingston, '83; Roach, '84; Barrett, '85; Bader, '86; with Messrs. Quinn, '84, and Conboy, '86, as business managers. The Grammar course had its *Palaestra*, and the Preparatory, its *Merry Midgets*, named after an operetta in which the "Midgets" had acquitted themselves so well as to be asked here and there to reproduce it. Their performance of it at Hastings, under the auspices of James J. Treanor, '63, his brother Francis P., of '77, and Rev.

Thomas W. Wallace, '80, is still recorded in the pleasant memories of the place.

There is no doubt but that the extra training afforded by these ventures in journalism and dramatics added no little zest to the studious spirit that prevailed in the College under Father Frisbee. The *Xavier* even offered prizes to the writers of the best essays or poems on given subjects. The names that recur most frequently in the programmes for the various plays and public exhibitions, are found prominent on the prize lists of the annual catalogues. With the facilities offered for stage machinery on the platform of the old church building, and with the help of Dr. B. O. Klein and Father Young, as Directors of Music, it became less difficult to present plays that would have been out of the question ten or twenty years before. Some of the performances, like "The Critic," "Pyramus and Thisbee," "Ion," the "Merry Midgets" and the "Grasshopper," were called for so often as to seem like an ordinary exercise of school life. Xavier Hall, as the old church was called after 1882, was not an ideal College Hall. Still it was on the College property, and it was at the students' disposition at any time. The Commencements had been held in Chickering Hall, in 1881 and 1882; in 1883 and 1884 they were held in Xavier Hall; in 1885, to celebrate worthily the twenty-fifth year of our charter, the Academy of Music was chosen for these closing exercises, and from that year, with but one or two exceptions, they have been given in some one of the largest auditoriums of the city, such as the Metropolitan Opera House, the Lenox Lyceum and Carnegie Hall.

Beyond the solemnity given to the Commencement of 1885, by conducting the exercises on a grander scale in the Academy, which was then the select large hall of the city, and with a choice musical programme, the College did nothing to commemorate the twenty-fifth year of its charter. The Alumni Association, however, considered it a duty to

testify their acknowledgment of the privileges to which this charter had entitled them, by presenting to their Alma Mater a choice set of photographs and engravings, illustrating classical literature and the history of the ancients, neatly mounted in frames bearing the initials of the Association. Among the photographs were: two views of the Forum Romanum, two of the Colosseum, one Forum Trojanum, Hadrian's Mole, Laocoon; the engravings included views of the Acropolis, Greek Theatre, temples, schools, musical instruments; besides these there were some fine wall maps, and six copies of Kiepert's *Atlas Antiquus*—the entire gift costing about \$1,000. The only modern picture was a fine portrait of Rev. Joseph Durthaller, President of the College at the time the charter was granted to it. This same year the purse offered by the Alumni to any Alumnus carrying off a prize at any of the New York Law or Medical Colleges, was given to Mr. William Kissane, '80, who had won the Mott Medal for the best surgical report of the term at University Medical College.

During Father Frisbee's administration the Debating Society celebrated its Silver Jubilee, December 8, 1880, by a literary exhibition in the College Hall. In May, 1884, the Sodalities took chief part in the Silver Jubilee of the custom peculiar to the College, of closing the May devotions by carrying the statue of the Blessed Virgin in procession and offering to her, each year, a gold heart, encasing the names of the donors. The custom was introduced by Father Thiry, and, like many of his creations, it has been faithfully observed until the present day. So many of these gold hearts had accumulated in 1883, that when the new Sodality chapel was being fitted up, it was thought best to use some of them as a means of providing the stained glass windows that add so much to the beauty of the chapel.

During Father Frisbee's time, Fathers Daubresse and Thébaud, former professors, and still residents of the College,

celebrated the Golden Jubilee of their entrance into the Jesuit Order, the former in October, 1882, the latter in December, 1881, and the students were permitted to join with hosts of friends in wishing both these venerable priests *ad multos annos*, a wish that was realized in the case of Father Daubresse, who lived to celebrate the Golden Jubilee of his ordination to the priesthood in September, 1887, and after that until the ripe old age of eighty-five. Father Thébaud died December 17, 1885.

Shortly after Father Frisbee had assumed the presidency, one of the most popular Vice-Presidents the College had ever known came to an untimely end, at a time when he seemed to be beginning a career of most useful service for religion.

Rev. John A. Treanor was born in New York City, December 5, 1838. He entered the Holy Name School, in Elizabeth Street, shortly after it was opened, in 1847. He accompanied his Masters in their removals to Third Avenue and to their present College on Fifteenth Street, remaining with them until 1855, when he left New York to enter the Jesuit Novitiate at Sault-au-Recollet, near Montreal. After the usual two years of probation he returned to this city, and was assigned to teacher's duty at St. John's, Fordham. There he spent most of his time as a Scholastic, teaching and acting as Prefect for the Third Division. After his ordination to the priesthood he was Vice-President and Prefect of Studies, at first at St. Francis Xavier's, from 1875 to 1877, and then at St. John's. In 1878 he was appointed Rector of the Church of St. Lawrence, now St. Ignatius', Park Avenue, New York. For the purpose of collecting money wherewith to build a new church and rectory, he visited California, in 1880, and while travelling in a stage coach in the Yosemite Valley, he met with the accident which cost his life. The horses, taking fright, became unmanageable; the coach was overturned, and, in falling, injured Father Treanor's left foot. Amputation was necessary, but he died the following day, October 3, 1880,

from loss of blood and lack of proper medical assistance. His body was brought to this city and after Solemn Mass at St. Lawrence's he was buried at West Park-on-the-Hudson, a place he had been instrumental in purchasing for the Society, and which was used for some time as a novitiate for the mission of New York and Canada.

Rev. Robert I. Pardow, S.J., was not a member of the Faculty at the time of his death, which resulted from a disease contracted in the same service of charity at the hospital on Blackwell's Island, in which so many of his predecessors, at one time or other attached to the College had lost their lives. His death, however, could not fail to excite the sympathies of the students, not only because of its heroism, but also because he was the brother of another Jesuit who has been most of his life identified with St. Francis Xavier's, and because of the unusual fact that the deceased Jesuit, having entered the Order after his wife's death, had left two sons, students of the College, to mourn his departure. His requiem was sung in the Church, May 10, 1884. About two months before, the members of the class of 1868, along with many others of the Alumni attended the Mass of requiem for Mgr. Louis E. Hostlot, D.D., sung by his classmates Rev. P. O'Hare of Brooklyn, Rev. Charles M. O'Keeffe and Rev. Joseph Campbell, with Rev. P. Rigney as Master of Ceremonies.

Of the Professors who died at the College while Father Frisbee was President, Father Shea and Father Mulry are those who had most to do with its students. Father Shea's death was recorded in the preceding chapter. Father Michael Mulry entered St. Francis Xavier's as a member of Introductory Class in 1872, and acquitted himself so well that he was advanced to Classics the year following. In 1874, he became a Jesuit, but before he had finished the first studies of the Order, in Woodstock, he caught a severe cold, which developed rapidly into consumption. Unable to regain his health in Seguin, Texas, or Las Vegas, New Mexico, he

returned to St. Francis Xavier's to assist the Vice-President, his ardent nature making inactivity unbearable to him. Even had he been of no help to the Faculty his patient example was a daily lesson for the students. He died piously September 30, 1885. A younger brother, George, who was a pupil of the College, left it in 1880 to become a Jesuit. He died at Fordham, in 1889, a few years after Father Michael, leaving still two brothers Jesuits, the one a missionary in Jamaica, West Indies, the other still preparing for his active duties in the Order. Mr. John F. Mahan, S.J., who succeeded Father Mulry as assistant in the Vice-President's office, died at Frederick, January 15, 1885.

The years 1883-85 were made memorable by the death of many of our most promising graduates and former students. Rev. Felix Dixon, '74, died September 23, 1883, after a lingering illness, arising from chronic bronchial trouble, contracted shortly after his ordination, in 1878. Two of his companions Denis Drislane and Francis J. Thomas, of the same class had already been called to their reward, while preparing for the priesthood, the former in New York, the latter in the Eternal City. One month later, on October 24, Rev. John J. Guentzer, '74, died at St. Mary Magdalene's Church, New York City, where he was assistant priest.

Lawrence S. Kane, '63, financial editor of the *New York Times*, died after a long illness, at his residence in Brooklyn, December 24, 1884. When at St. Francis Xavier's, he had interrupted his course to serve with Hawkins' Zouaves in the late war. His career as a journalist corresponded with his application as a student, which deserved for him high honors when he was graduated in 1863.

Rev. Patrick S. Rigney, who had left Rhetoric in 1863, to enter St. Joseph's Seminary, Troy, died in January, 1885, after seventeen years' service as a priest, in the downtown parishes of the city, at that time the most populated centres of the diocese.

The class of '75 lost Rev. Thomas F. Fitzpatrick, January 4, 1885, and '77 lost Rev. Daniel J. O'Toole, D.D., both excellent students while at College and later when in the Seminary, the former at St. Sulpice, Paris, the latter at the American College, Rome. During the short time they were permitted to serve in the ministry, they endeared themselves so much to their parishioners as to make their loss doubly sorrowful.

One who had elicited the interest of his Professors and fellow students when he was at St. Francis Xavier's, Cornelius R. Sullivan, '73, died April 18, 1884, too young to display as a lawyer the talent which had distinguished him through his long term of twelve years in all the departments of the College. He had taken an active part in the Alumni Association, and his last hours of suffering were relieved by visits from many of his fellow members.

The roll of the departed is a long one and it would be deplorable, were it not that they had all died after acquitted themselves honorably in their brief career, and thoroughly loyal to the best principles of religion and morality they had mastered while at College. Already in the brief space of time since Father Frisbee's presidency, we have to mourn the death of the promising young lawyer, H. J. McCloskey, A.M., '81, and of the gifted Professor George E. Hardy, A.M., of the same year, who, like many others, had come to St. Francis Xavier's for a course in Philosophy after taking his first Degree in New York City College. A. J. Fransoli, '80, lawyer; George H. Spring, '82, journalist; and John F. Kent, '85, medical student, have all been taken from among us. Many of those that remain have already given proof of their ability and earnestness, and when the time comes to publish a memorial of the Alumni Association, it will not be difficult to bespeak their praises.

After five years in office, Father Frisbee was succeeded by Rev. John J. Murphy, S.J., July 1885. He retired from his

charge as quietly as he had assumed it, and has since spent his time, first in teaching the natural sciences for nearly four years, either in the Jesuits' own house of studies at Woodstock, Md., or at Georgetown College, Washington, D.C.; and after that in editing the *Woodstock Letters*, the present Jesuit *Relations*, and in directing the Scholastics who are one day to teach and govern in the various Jesuit Colleges in the Maryland-New York Province. While President of St. Francis Xavier's he might be said to have lived in obscurity, so little did he mingle with the world outside the College circle. Some former students thought him distant and unapproachable; but the members of the Alumni Association always found him sincerely interested in their society and in themselves. His Faculty recognized the benefit of his influence. Always at their service, and always bent on enabling them to teach and manage their classes pleasantly as well as successfully, he could retire from his arduous office with the agreeable assurance that he had never hindered but always helped every enterprise that promised to advance the interests of St. Francis Xavier's.



BADGE OF DEBATING SOCIETY
VERITATEM VINDICANDO VINCIMUS

CHAPTER VIII.

REV. JOHN J. MURPHY, S.J., EIGHTH PRESIDENT,
1885-1888.

If the retiring President was disposed to keep aloof from the world outside the College walls, his successor, the Rev. John J. Murphy, S.J., seemed to be of the very opposite disposition. His peculiar gifts made so many seek after his company and his services, that he used to complain that they left him but little time to attend to his first duty, the government of the College entrusted to his charge.

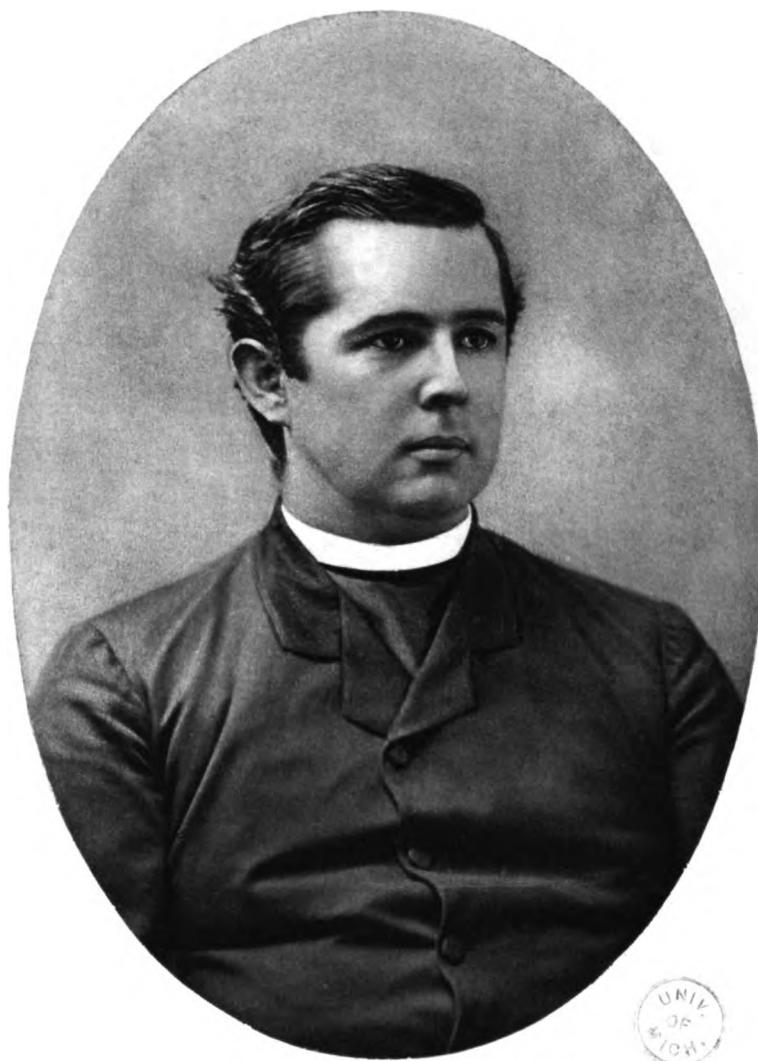
Fortunately, Father Murphy was a man of wide experience in the management of a Jesuit College. He had been Vice-President of Holy Cross College, Worcester, Mass., and of Georgetown University, Washington, D.C.; he had also been President of Gonzaga College in the same city, and had at one time or other taught nearly every branch of the studies pursued in these various colleges. He was, besides, quick to appreciate the system established by Father Frisbee in the studies of St. Francis Xavier's, and it is noteworthy that he never changed anything of importance that had been introduced by his predecessor.

It is a remarkable fact that with all the changes of Presidents, and other officers that are made occasionally in a Jesuit college, the course of studies is rarely changed. The fact is easily understood, if we consider that a Faculty made up, for the most part, of religious like the Jesuits, constitutes a College in the strict sense of the word—a body of men, selected carefully for a definite purpose, and united together in employing for that purpose means that are determined, not only by the general object in view—in this case, the education of youth—but also by the special requirements of time, place and the actual conditions of the institution which they control. The

selection of these means, in particular circumstances, does not depend on one or two members of the Faculty, but on several, and, in some cases, on all of them. Hence it is that a new President will prudently act in concert with those who have taught under his predecessor's administration, and seek to change things only when new circumstances require it, or the majority of his advisers agree that a change is necessary.

With this in view, it is easy to understand why Father Murphy aimed at preserving all that he found best in Father Frisbee's provisions for the intellectual and for the material improvement of the College. Four years before, Father Frisbee had laid the foundations of the gymnasium and Academic Hall on Fifteenth Street, but for want of funds, after the completion of the new Church, had not been able to raise the structure thereon. Moreover, with great care he had drawn up the plans for the College Theatre and residence on Sixteenth Street, and one of his last announcements to the Alumni Association was that one of their number, Rev. J. F. X. O'Conor, now a Jesuit, had made over to the College the revenues of the property bequeathed to him by his father, so that the building would be erected in the near future.

Father Murphy's first move was to tear down the rough fence and shed that stood over the boiler rooms, and raise the two-story structure now connecting the College with the Grammar School. The boilers were still in the cellars underneath; the ground floor was intended for a gymnasium, but the ceiling is so low that it can be used only as a playroom in bad weather; the second story is a spacious and lightsome hall, Academic Hall, as some call it, Alumni Sodality Chapel, as others know it, since it serves that body as a Chapel, and they have their meeting room in the eastern end of it. The structure was completed before Shrove Tuesday, 1886, and on that evening Father Murphy celebrated its opening by giving a banquet to fully one hundred members of the Alumni Association.



Jno. J. Murphy, Jr.

It is not easy to account for the style of the entrance to this building, but the alcoves on either side of the gateway, although apparently built more for ornament than for use, have been made to serve satisfactorily for a stationery store, thus providing that useful and time-honored institution, so diligently attended, in turn, by Mr. William Dowd, Brothers Bradley, Koerner and Dowdle in former days, with a permanent and convenient abode.

The Fifteenth Street side of the property sadly needed other improvements at this time, but they had to be deferred until the new buildings could be erected on Sixteenth Street. These were begun in August of that year, 1886. Father Murphy purchased the house two doors west of the new church, and in this and in the old Kennedy building, next to the temporary college residence, the members of the community were lodged the following year. The temporary residence and old church were torn down, the new building was begun, and it was ready for habitation in 1888, though parts of it were not completed for four years afterward, the theatre being finished under Father Merrick in 1889, and the refectory and library of the Faculty, by Father Pandow, in 1892.

In erecting this building, Father Murphy adhered to Father Frisbee's plans, except in a few minor details. The front was to have been built in brick, with stone trimmings, but some contractors, who wanted to introduce their quarry to the city, made a handsome offer to build it in stone, for a moderate price, and their offer was soon accepted. The theatre, according to the first plan, would have been built in the east side of the building, and the main hallway would not have made one with the old college corridor, as it does now. Father Murphy modified these details to effect the present arrangement; he took particular pains to provide an easy and lightsome staircase, and he succeeded, as all attest, who have to climb to the top, where hangs the old painting of St. Francis Xavier.

by Brother Angellini, which used to ornament the sanctuary in the old church, and, later on, the stage of the old College Hall. He did not succeed so well with the steps mounting to the entrance; in the original plan these were to be T-shaped, but for want of money or time, the present steep stoop was built.

The erection of these fine buildings necessitated the obliteration of the old church that was so dear to New Yorkers of a former generation. "Sixteenth Street Church," as it was called, (for in those days not the Saint's name but the number of the street usually designated the Catholic as well as the Protestant Churches), was always thronged with the wealthiest and most distinguished people in the city. There were not as many handsome church edifices then as now. The Cathedral had not yet been moved from Mulberry Street, and St. Francis Xavier's was then almost in the centre of the best residential portion of the city. Union Square was as secluded as Grammercy Park is now; Fourteenth Street had not yet been desecrated by trade; and Sixth Avenue was as retired and sleepy as one could desire. From the observatory in the cupola of the old college building, one could see old St. Luke's Hospital and the Paulist Convent, and between the two, a fine stretch of green, denoting the suburban approaches of Central Park. Old St. Francis Xavier's Church, only a hundred feet long, with its typical Jesuit face to it, was a most ardent centre of devotion for the entire city, and, besides, the multitudes of plain people, who frequented it at all times, the crowds of carriages waiting during the more solemn services indicated the esteem in which the well-to-do held it. There were distinguished men there in those days connected with the College and Church, and their memories seem to have been all built into the little edifice which disappeared in 1886.

Indeed, when the new church was erected, there were not wanting those who considered it too large and too grand for

its surroundings. Similarly, when Father Murphy insisted on erecting the handsome College buildings in keeping with the new church, some still thought them too pretentious. The advances made in the architecture of New York during the past decade justify his foresight and courage in building on so large a scale.

The elaborate portion of the College which faces on Sixteenth Street, is Father Murphy's chief work and his monument. After the present church, this was the greatest building that had yet been attempted on the College site. Its extent may be estimated by its dimensions, a building of five stories, 184 feet long by 62 feet wide and 84 feet high, all solidly built and well finished. How much it was needed may be judged from the fact that the building on Fifteenth Street, in which the professors and teachers were lodged, had been open to wind and weather since 1880; nor were the temporary quarters for the Fathers on Sixteenth Street by any means well built or commodious. Father Murphy succeeded in giving his community a proper domicile, but the effort cost him more than he realized at the time. He did not remain long in office after the erection of the new buildings. His distinguished figure may be said to have appeared in Sixteenth Street, but only to disappear. His great personal gifts seemed to promise a most brilliant career as one of the well-known men of New York, where he so soon attracted attention, but, in spite of his appearance of splendid health, he soon succumbed to sickness and died in Washington, but four years after his removal from New York.

Before becoming a Jesuit on Christmas Eve, 1866, Father Murphy had studied theology at Maynooth. After the usual two years' noviceship at Frederick, Md., and four years spent in teaching the Classics in Boston and Holy Cross Colleges, he reviewed his theology for three years in Woodstock College, Md., being ordained priest after the second year, June 20, 1874, by Cardinal Gibbons, then Bishop of Rich-

mond. The three years and a half following his theological studies he spent respectively in Georgetown, as Prefect and Lecturer in Christian Doctrine; in Frederick, teaching rhetoric to the Scholastics; in Woodstock, as Professor of Sacred Scripture, and in Georgetown, once more, as pastor of Holy Trinity Church.

In 1878, he was appointed to teach Philosophy in Holy Cross College, Worcester, Mass., where he also spent two years as Vice-President and Prefect of Studies. Returning to teach rhetoric in Frederick, in 1881, he made part of his Third Year's Probation early in 1882, and was made Minister in Woodstock before the close of that Scholastic year. At its close he was named Rector of Gonzaga College, Washington, and, in 1884, left that place to become President of the College of St. Francis Xavier, New York City.

His health failing in 1888, he was relieved of his office of President, and assigned to help the Director of the Apostleship of Prayer, and to write for the *Messenger of the Sacred Heart*. In this capacity he lived at the Gesù, Philadelphia, until March, 1891, when he was named pastor of Holy Trinity in Washington, a second time, not relinquishing, however, his duties as writer for the *Messenger*. He died whilst administering that charge March 4, 1892, at the early age of forty-eight years, having been born January 17, 1844.

Numerous and varied as these occupations were, they give no idea of the many different employments he was constantly constrained to undertake to satisfy his lay and clerical friends, or of the simple obedience with which he was always ready for his Superiors' commands. A chronic sufferer, every effort cost him pain, although he seemed ready always to preach, hear confessions, give retreats, and Missions, and all with apparent ease. His moving about in these various ministries brought him into contact with men of every class and profession in life; from all of them he merited respect, and from most of them friendship. His usual requital for the time he

gave them was a return to the Sacraments, if they happened to be lax Catholics; or an increased regard for our religion, if Protestants. His brother priests were the object of a loyal devotedness, and he delighted in meeting them on retreats, or in witnessing their interest in discussing theological questions in the various clerical conferences of which he had charge.

A man of well trained mental powers, and fine moral qualities, when Father Murphy became a religious he lost nothing of his individual character, but devoted it entirely to God in the spirit of the vows of his Order. He exemplified in himself what he once wrote of St. Peter in his "Thoughts on St. Peter" concerning the combat between nature and grace: "Grace does not obliterate or destroy; it simply directs and controls. It does not take men and fit them into one mould and then force them out mechanically, impressed with the same shape and doomed to act with the same automatic precision. Nothing of the sort. The grace of God benignly takes the individual as he is, and, by enlightening his understanding and moving his will, leads him to show himself, in his own individuality, a better man, though the same man; a holier man, though not another man." He was jealously fond of the Society of Jesus and of its religious life, and there was no work in its varied scope which did not claim his whole-hearted interest. In none of these, however, did he become more absorbed than in his writings for the *Messenger*, both during his scholastic days in Woodstock and during his last years.

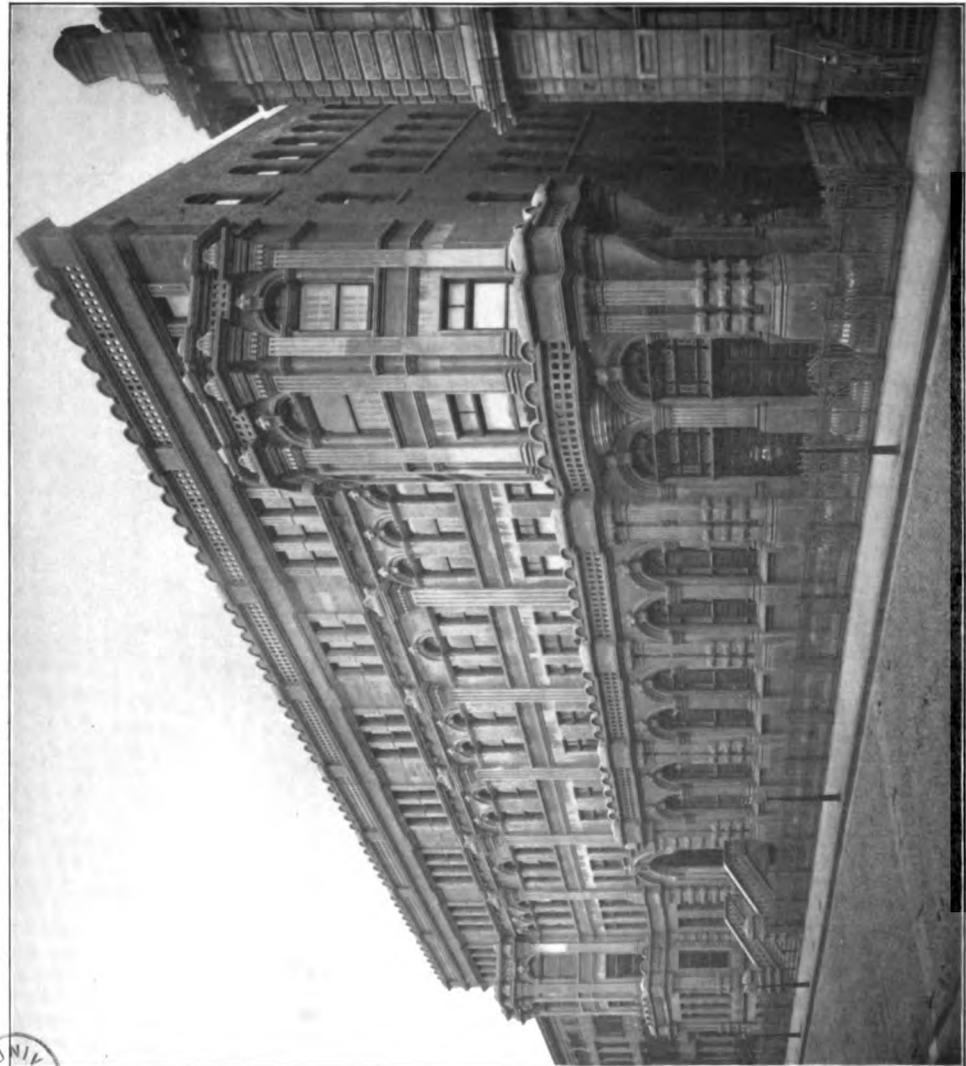
Father Murphy was a splendid example of the combination of diverse qualities. His great physique was equalled only by his large-heartedness and affectionate nature, his strength by his gentleness, his adherence to principle by his compassionate consideration for the weak, his piety by his sunny geniality in company, his intellectual ability by his simplicity, his power by his docility, his wit by his charity, his dignity by his unpretentiousness.

Cardinal Gibbons, who spoke at the funeral obsequies, appropriately said: "He was ever ready with tongue and brain and pen at the call of his Superiors, and we may well pray that he, who brought so many to the portals of the Church, may himself now be received into everlasting life."

Preoccupied as he was in building, and in meeting numerous friendly demands on his time and talents, it is surprising how Father Murphy still devoted himself with so much interest to the advancement of the College. Naturally he was fond of meeting the students and their parents; he is one of the few, if not the only one of the Presidents who accompanied the boys of the higher classes on an excursion to the fishing banks.

In order to satisfy his desire to take a more active part in the work of the schools, he attempted, during the second year of his presidency, to look after the duties of Vice-President, as well as his own. He might have succeeded, had he been relieved of other responsibilities; but, as it was, he soon recognized the need, not only of a Vice-President, but also of other assistants. During the first year of his term, Father Cassidy was his chief aid, and, in the third year, Father O'Conor took charge of the "Office."

As a result of the close marking introduced in Father Frisbee's first year, the monthly reports given to every student in the College were in the year 1885-1886 modified so as to indicate each one's exact standing in the more important branches of study, English, Latin, Greek, Mathematics and Religious Doctrine, together with an account of each one's attendance, conduct and general class-standing. The class specimens, always customary in St. Francis Xavier's, kept multiplying, and in 1885-1886 they were so numerous and so regular that one would imagine they had become part of the College routine. The practice that had been revived the past few years of giving these specimens in public, with music, declamation and dramatic exercises, as well as class



COLLEGE RESIDENCE LIBRARY, PARLORS AND THEATRE, SIXTEENTH STREET, 1888.



work on the programme, seemed to commend itself to the masters as well as to their pupils, and these public appearances will explain why the students of St. Francis Xavier's are able to prepare their plays and exhibitions so rapidly, and produce them with so much ease and self-possession. Father Murphy took an intense interest in all these extra-academical exercises, and was frequently known on meeting some of the speakers, a week or two later, to correct some defect in pronunciation or suggest some means of improving their style or declamation.

The Students' Library continued to be the rendez-vous of the College class, more especially of those who were fond of reading the current magazines, an inclination always encouraged and indulged by Mr. Thomas Haggerty, a Scholastic, S.J., who was then Librarian. It was under his direction the printed catalogue of the Library was issued. He had the secret of furnishing the best and latest books, and, to induce all to cultivate a habit of reading, he used to publish lists of books in the College paper, the *Xavier*. His zeal was too great for his bodily powers, which were never great. A severe cold, taken at a book auction in the Spring of 1886, forced him to hasten his departure for New Orleans, where he had intended to spend his remaining years. He had not many years left; he died in the Spring of 1887, lamented by his classmates of 1874, and by his fellow-religious as one who always had a charitable word even for his enemies.

It is a pleasure to read the College journal, which was unusually active in Father Murphy's time. To make the entire institution take interest in it, sub-editors and correspondents were selected from the Academic as well as from the College classes. In 1887-88 it assumed the original form in which it had appeared in 1883, a form that has been adopted in the new series issued since January, 1896.

Before 1888, the College May devotions had consisted of a celebration on the first and last days of May, and prayers

recited before the May altars, erected with much taste in the several class-rooms. The ingenuity and piety exercised in planning, raising and adorning these class-room shrines, are among the indelible memories of old students, and identified with these memories are the face and form of Father Thiry who introduced this custom and contributed no little to its permanency. This year students were invited to attend the Mass, usually said at nine o'clock during this month, but begun for their special benefit at a quarter before nine. Many of them acted on the invitation and they had the pleasure of hearing short readings from Father Purbrick's "May Papers."

The mortuary list of the College, for the three years between the Summer of 1885 and that of 1888, contains some names that will ever excite grateful memories in the students of St. Francis Xavier's. Father Patrick McQuaid, the Mr. McQuaid who taught class here in the fifties, and again as priest in 1865, died October 17, 1885, after two laborious decades of missionary life. Father Francis Xavier Sadlier, S.J., who was considered a saint by all who knew him in his early days, as a student at Manhattan College, and Professor in St. Francis Xavier's in 1879-80, died at Worcester, Mass., in the Jesuit College there, November 14, 1885, a few months after his ordination. Father McAuley met with his sudden death that winter, as described in Chapter V. Father Gockeln, another of our teachers in the fifties, who had followed his Sulpician Director and friend, Father John Larkin, into the Society of Jesus, died in Providence, November 27, 1886. Father Bapst died November 2, 1887.

Perhaps the name which, of all who departed during that time, is most widely known and remembered, is that of Father Thébaud. It was, rather, with St. John's, however, that Father Thébaud was identified than with St. Francis Xavier's, and, in fact, when he felt the end approaching, he asked to return to Fordham. A devoted friend and admirer, though of a much younger generation, was Rector there at the time and

was much touched by the mark of affection implied in the request. The stay was not a long one; scarcely more than two or three weeks, when Father Thébaud lay in his agony. It was a severe one. His abnormally nervous temperament, aggravated by pain caused intense suffering; but the tender piety and the exquisite sense of delicate purity in the midst of the ministrations of the sick chamber, gave a perfect finish to the love of rule that made him totter up the crooked stairs in the old house to every community exercise, until he was simply unable to put one foot before the other. He was at this time seventy-eight years old, having been born in Brittany, France, in 1807. He had come to America nearly fifty years before, as one of the pioneer Jesuits of the New York Mission. His written works are wonderful for the extent of the learning they contain, and for the revelations which they make of regions with which he is familiar, but into which he has not time to lead us. St. Francis Xavier's had the benefit of all his learning whilst he lectured to its class of History from 1875 to 1877. Any college may be proud of him within whose walls he dwelt even for a little while.

Comparatively but few old students died during Father Murphy's administration. Homer G. Murphy was buried from the church April 1, 1886. He had been in the College in all its departments, except the Commercial, from 1862 to 1871, when he left Belles-Lettres to go to Fordham, where he was graduated two years later. He had been practising law ten years before his death. Luke Tierney, of the class of '60, died the same year; and, in December, Rev. Patrick Malone died while acting as assistant to the pastor of the Church of the Immaculate Conception, New Britain, Conn. On June 3, 1887, Patrick F. McNulty, of the class of Belles-Lettres, was buried from the College Church, his professor saying the Mass, and all the students attending it.

During Father Frisbee's administration there was a falling off in the number of students, notably when the Commercial

classes were closed. From five hundred and three names on the lists in 1880-81, there were only three hundred and eighty in 1885. There was a slight increase the next three years, the number reaching four hundred and eighteen in 1887-88, just before Father Murphy retired from the Presidency. The number of founded scholarships remained as it was when he took charge; nor was there any noteworthy increase in the number of degrees conferred; in fact, the graduating classes of the decade between 1880 and 1890, with the exception of classes '81 and '82, were small, owing, no doubt, to the exacting examinations of the undergraduate classes. The honorary degree LL.D was given in 1886 to Rev. Charles M. O'Keeffe, '65, Marc F. Vallette, A.M., and Valentine McNally, A.M.; and in 1887 to Hon. W. Bourke Cockran.

A glance at the lists of graduates for these three years would lead one to believe that the majority of them had become clergymen. While it is true of some classes that more entered the priesthood than any single one of the professions or other occupations, still the average of those who choose the ministry has always been less than one-half the number in each graduating class. Though not quite one-half, therefore, of all the students graduated from St. Francis Xavier's entered St. Joseph's Seminary, Troy, and the American Seminary at Rome, they have usually exceeded in numbers those who had come from other colleges. About the time of which we are writing, from 1885 to 1888, there were at least twenty-five of our students in Troy alone, not to count those who were pursuing theological studies elsewhere.

All in all, it was a pleasant period in the history of the College; but it was only a prelude to the pleasure and prosperity that were still in store for it. With most of the long-desired buildings finally erected, with better accommodations for professors and students, and with less annoyance and more scholastic leisure for all, St. Francis Xavier's was about to enter on a decade which proved to be one of much activity and many blessings.

CHAPTER IX.

REV. DAVID A. MERRICK, S.J., NINTH PRESIDENT,
1888-1891.

The last two months of his term as President of the College Father Murphy spent in Carlsbad, seeking to regain his health which had been much impaired under the strain of his labors during the five years just passed. Father Nilus McKinnon replaced him for that time and presided at the Commencement exercises, which were held that year, 1888, in the Metropolitan Opera House, where Rev. James H. McGean, '61, delivered the address to the graduates.

In July, Rev. David A. Merrick, S.J., was appointed President of the College to succeed Father Murphy. The Faculty was as usual carefully selected, the Vice-President, Rev. J. O'Conor retaining his office; Rev. James Doonan, S.J., lecturing in Philosophy, and Father James T. Casey, '66, returning, after an absence of many years, to teach Rhetoric.

Two professors were appointed to teach the Natural Sciences; Mr. James J. Deck, S.J., to take charge of the classes in Physics, and Mr. John S. Coyle, S.J., the classes of Chemistry. Rev. James Becker, S.J., succeeded Mr. Peter Kayser, S.J., '78, as Professor of the Higher Mathematics classes. Emile A. Risler's name is mentioned as usual for teacher of Drawing.

Just as Father Murphy had continued the work already undertaken in Father Frisbee's day, so Father Merrick made it his first duty to complete what his predecessor had begun. Lack of means at the time prevented him from finishing the buildings on Sixteenth Street, but he lost no time in preparing the new Hall or Theatre for use. It was opened on the night of March 17, 1889, by a Grand Concert and Lecture, Gilmore conducting the music, and the Hon. Bourke Cockran giving the lecture to a most enthusiastic audience. Father

Murphy had come from Washington for the occasion to introduce the lecturer. The event is still spoken of to-day as one of the most interesting in the history of the College.

The facilities afforded by the opening of the Hall enabled the students to multiply their public performances. For fully nine years, since the alteration of the old College Hall, the different classes and societies had been forced to give their exhibitions and plays at a great disadvantage, either in the poorly-equipped temporary halls of the College, or in strange halls outside, which were not easily adaptable to their peculiar needs. With a hall or theatre of their own, a stage conveniently arranged and well appointed, it became a pleasure to prepare for displays in public, and, from this time forward, the College entertainments and plays were given with more elaborate programmes, though not to more numerous or sympathetic audiences, than the old hall had ever witnessed. College and Grammar and Preparatory Departments vied with one another, not only in the number and variety of their class specimens, but also in the dramatic performances given by each; though, to judge by the programmes, neither College nor Grammar classes could produce their plays without the aid of the Preparatory, while these young actors seemed self-sufficient, at least for the plays they chose to offer. No doubt, the professors at the time encouraged the spirit that had taken hold of the students. When we see on the Faculty lists names like those of Father Fink, and others, who were still Scholastics at the time, Francis McCarthy and Cornelius Clifford, with Father Young as Director of Music, we are not surprised either at the frequency or at the excellence of these public appearances.

The special training thus given in public speaking, combined with the strict standards in the usual classical studies, so much insisted upon during Father Frisbee's administration, made it possible to produce so successfully the Latin play, "The Captives" of Plautus. Latin plays had been



S. A. Fenwick, Jr.



given before in the history of St. Francis Xavier's, and selections from the mediæval, particularly the Jesuit, Latin play-writers Le Jay, Simon and others, were frequently produced in the various class specimens, but rarely, if ever, with stage setting and costumes, or with the musical accompaniment so essential to the classic play. For the *Captivi* no effort was spared by Mr. Clifford to reproduce with scholarly exactness the scenery, the dress, the elocution and the action of Phautus' own days. In the music there was no attempt to make use of Grecian modes or to keep the instrumentation within the limitations of a Greek orchestra, but strains in the Æolian, Phrygian and Lydian scales were introduced, without excluding modern chromatic harmony. The play was given under the patronage of the most distinguished Catholics in and about the city; the players were chosen from among the undergraduates of the College, with the exception of William A. Boylan, a graduate of '87, and instructor at that time in the Grammar Department: the stage arrangements, selection of costumes and the libretto of the play were all the work of the Scholastics then employed as teachers in the College. The play was first given on the night of May 15, 1890.

In the audience were the representatives of many of the great colleges and universities of the country, some following every word of the libretto, others watching with unconcealed surprise the remarkable acting of these young collegians. In spite of the archaic style of the author and the length of the play, there was not a slip of memory or of quantity from beginning to end. Even for those who were unacquainted with Latin, it was quite easy to follow the general meaning of the different scenes. The stage setting was most elaborate, the costumes gorgeous, the imitation of the ancient theatre exact, as far as circumstances permitted, and the chorus of a hundred voices, a fair reproduction of what was given in the Roman drama. The music was composed expressly for it by the Rev. R. Holaind, S.J., and elicited the greatest praise from

the critics of the city, both for its intrinsic merits and for its approximation to what is surmised to have been the music of the ancients. How successfully all was done may be judged from the fact that although it was given in English one week later, it had to be repeated in Latin, on June 23, in order to satisfy the demands both of those who had already witnessed it and of many who had not yet had that pleasure. In October, 1893, "The Captives" was again produced in the College Theatre before Mgr. Satolli, then Apostolic Delegate, and a few weeks later at the World's Fair, as a part of the Catholic Educational Exhibit.

Among other plays given with much success by the students, under Father Merrick, were: "Guy Mannering," December 26, 1890, under the direction of Mr. Francis McCarthy, S.J.; a Greek Chorus, the *parade* of the *Œdipus Tyrannus*, by the classes of Rhetoric and Belles-Lettres, December 4, in the same year. Indeed, it was the success of this production that encouraged the College to bring out "The Captives," of Plautus. "Sebastian; or, The Roman Martyr," was given by the Preparatory boys, June 10, 1890. The celebration of various important civil and ecclesiastical events occurring during Father Merrick's term of office, were made the occasions of some public manifestation of the interest taken by the College in such events. The Centenary of the American Catholic hierarchy, in the Autumn of 1889, was observed by an exhibition given by the Senior students; the city's own centennial, in May, 1889, gave the editors of the *Xavier* an opportunity to present a polyglot tribute to Washington, in twenty-six languages, printed in an edition *de luxe* of the College paper, to President Cleveland, who received it most graciously at the Metropolitan Opera House. In expressing his thanks, His Excellency desired to be remembered to Rev. Harmar C. Denny, S.J., once a classmate of the President, and then a Trustee of the College. On November 15, of that year, a hearty public reception was given to Mgr. Fabre, Archbishop of

Montreal; and on December 15 of the year following, the Reverend President himself was the recipient of a public testimony of esteem and affection from the College he was ruling, on the occasion of the Silver Jubilee of his ordination to the priesthood.

Father Merrick was born in New York, February 19, 1833, and after completing his studies in St. John's College, Fordham, he entered the Society of Jesus, July 21, 1853. Although he had never lectured or taught in the College before his appointment as its President, he had acted as one of its Trustees, and was Treasurer from 1873 to 1880. He was, therefore, well fitted by his knowledge of the finances of the institution to administer them successfully at a time when the extensive buildings under erection needed a prudent economy. Intimately acquainted, as he was, with the condition of the parish, and ably assisted in that portion of his charge by Father McKinnon, he could devote his time almost exclusively to the demands made on it by the Faculty and the College. His influence on the students was exercised ordinarily through the professors, who found him always ready to assist them in their efforts for the welfare of the College. During the third year of his presidency, his health was much impaired by an attack of grippe, and a change of climate and rest being recommended, he was relieved of his office, July 17, 1891. After that he lived four years in Boston College, Boston, and in 1895, he returned to New York to assist his own former assistant, Father McKinnon, in erecting the handsome new church of St. Lawrence, whose pastor he had been for seven years before he was made President of St. Francis Xavier's.

During Father Merrick's presidency, the College was not often afflicted by the loss of its professors or former students; but in the death of Father Theodore Thiry it mourned one who had been for St. Francis Xavier's, during more than forty years, a host in himself. The following notice of his life is based on the sketch published, shortly after his death, by one of his

numerous young admirers, who is now imitating him both as a Jesuit and as Chaplain to some of the wayward youth of New York and other cities.

Theodore Thiry was born December 14, 1823, at Metz, in Alsace, at that time a part of the French dominions. After making his early studies at St. Clement's College, in that city, he entered the Jesuit Novitiate of St. Acheul, September 11, 1843. Four years later he left France, never to see it again, and, after the usual unpleasant voyage of those days, arrived in New York, taking up the study of theology at St. John's, Fordham.

On May 25, 1850, he was raised to the priesthood by Archbishop Hughes, and soon after was sent to St. Francis Xavier's, New York, to begin his labors as a teacher.

St. Francis Xavier's College, after many reverses, had been established on its present site, and hither Father Thiry came to fill the office of subminister and to teach the Third Grammar Class. In the eyes of Father Thiry there was no class in the College so important as this, and he entered upon his duty as teacher, determined to succeed. His experience with the young American character must have been valuable to him, as he solved what has been for many foreigners an insoluble difficulty. He set to work to understand the boys, and once that was done he had an experience which served him well in later years. That he succeeded as a teacher of the Grammar classes is clear, if we may judge of his success by the after-work of those who passed their first years of Latin in his keeping; for among those whom he drilled in the rudiments of grammar we may mention His Lordship, Bishop Wigger of Newark, also one who was afterwards Superior of the Maryland-New York Province, a host of other clergymen, and many professional and business men in New York and elsewhere.

He found in his class the usual variety of pupils, the good, the bad, and the indifferent, but to none did the hours seem

long, once he had introduced his methods of making class-work interesting. He had the Frenchman's gift of becoming enthusiastic in everything he undertook, and, what is more, he infused the same spirit into others; and with the camps, sides, battalions and drawn battles in the class, he soon had the boys working with a vigor that they never thought themselves capable of possessing. Expedients of all kinds were used, and when the boys had passed from his hands and found the work of a higher class somewhat tedious, they longed to go back to the teacher who made study attractive, by methods old indeed in the history of the Society of Jesus, but new to that generation of students.

Father Thiry was a man especially fitted by nature to deal with boys; they had a special attraction for him, and his kindly eye and ready smile at once gained their confidence and made them feel that in him they had a friend. He had the faculty of interesting himself in their sports, he encouraged them in their youthful enterprises, he watched them at work and at play, and gave them what they prized highly, his word of praise. He could talk to boys on subjects that boys delight in; he could, without losing any of the dignity due to his character, come down to their level for a moment, and, by drawing them on little by little to talk of themselves, could give as fair an estimate of their character after one conversation as if he had known them intimately for weeks. This interest in their welfare made the boys in turn look upon him as their friend, and by these means he brought them so close to himself, and gave them so prominent a place in his great heart, that each of his young friends looked upon himself as the object of Father Thiry's special attention. For many this affection on the part of the boys would have been but a passing bond, easily broken by absence or strained by the lapse of years, but it was not so with him. Years made no difference to him, and the doctor, the lawyer, the priest, were always to him his boys of former years, while for them he was ever the

same good counsellor and friend. And so it was that, as the boys came to know him better, they spoke of him away from college, and others became curious to see this great friend of the boys, until his name became familiar and his face well known in every part of the city.

In 1852 he established the Sodality of the Queen of Angels for the students of the Grammar course, and of this and other Sodalities in the College he was director for many years, even long after he had ceased his work in the class-room.

Deeply interested in his work, three or four years passed quickly by. He had now taught the three Grammar classes, some of them several years, and had just completed another year in Third Grammar when he was taken away from all his work and was sent for his Tertianship to Canada in 1858. The next year we find him at St. Mary's College, Montreal, filling the office of Spiritual Father. But no sooner had this year passed, than he was back again among his boys in New York, for whose good he worked till death. Here, in 1860, he took up his work where he had dropped it in 1858, and entered upon it with an energy born of a two years' separation from those among whom he loved to toil. He now formed a new catechism class for public school and working boys, who had not yet made their First Communion. This class met every Wednesday evening, and Father Thiry catechized them, instructed them, illustrated his teaching so bountifully with stories from Bible History and made the class so interesting that few boys cared to miss it.

In 1863, having taught eleven years, Father Thiry severed his connection with the College as a teacher, and gave nearly all his time and attention to managing his parochial work, though he still acted as College Chaplain for nearly twenty-five years.

While busily engaged with these duties, a far greater work was placed before him. About the year 1863, the reports of the work of the Society in the Empire of China, the terrible

tales of the cruelty of Chinese parents toward their children, the discovery of this vast harvest of souls, and the almost incredible success of the reapers caused quite a commotion in the Catholic world. Success seemed certain; the willingness of rulers to allow the missionaries to begin their work, the readiness of the people to embrace the Faith, the confidence with which parents entrusted their children to the care of the priests, all promised great results if the means were furnished to keep up the good work so well begun. Money was sadly needed, and the prayers of the missionaries and their pagan converts reached Europe. Appeals were sent to America, and the appeals fell on willing ears. Thousands of dollars were collected, and finally the Association of the Holy Childhood was founded in America, with its chief centre in New York. The position of Director was assigned Father Thiry in 1866. Those alone know how great was the labor this work entailed, who realize the difficulty of introducing it throughout the country, the editing of the *Annals* and the *Annual Reports*, the need of exactly accounting for all money received and transmitted to Paris, and the necessarily vast correspondence with the different branches of the Association in all the larger cities of the Union. This alone was enough for any one man, but for Father Thiry it was only an addition to what he had already. It was a great work for him to take upon himself, burdened as he was, but he took up the load relying on Him who never fails. Need it be said that success justified the judgment of those who entrusted this work to his hands? Let the many souls saved by his self-sacrifice bear testimony to his good work, and let them welcome him to the home which, through his instrumentality, was purchased for them.

Hard work was a thing that Father Thiry never feared and often sought. He usually retired between ten and eleven o'clock, rose for many years at four, said Mass at half past five, and was ready to begin a long and tedious day's work at

half past six. But even this did not satisfy him. He asked for and obtained the privilege of attending the sick-calls at night, and when asked why he did not take his needed rest, he replied that he often found his greatest consolation in preparing the dying to meet death well.

In 1880, in the midst of all these labors, Father Thiry had a stroke of paralysis, soon followed by a second, and for a time his life, so precious to others, was despaired of; but his hardy old-country constitution bore the attack well, and after a few months of forced retirement and much needed rest he appeared once more in public.

Relieved of some of his more difficult duties, the last few years of his life passed quietly in the various occupations of the parish, taking any and every opportunity that offered itself to do good, until, in October, 1888, when Bright's disease, from which he had been suffering for a long time, made such inroads on his health that he had to give up all work and take to his bed. There, broken by sickness, his wonderful vitality manifested itself over and over again.

At length, as the night of the twelfth of March, 1889, drew near, a change for the worse made its appearance. Devoted hands sought to alleviate the intense suffering that seemed only to increase. That night was one of agony; and slowly the hours crept on, bringing relief only at dawn; his last dawn on earth, his first, we trust, in heaven. The last lines of a life history were being written in the great book of life, and with the coming of the day the record was ended; the life work of Father Thiry was done, and free from bodily suffering he passed calmly to his reward, fortified by the last rites of the Church. His body was exposed in the parlor of the residence, and thousands came to look upon the face of one who had made life's trials less intolerable and life's journey less dreary.

The funeral services were the usual simple ceremonies for a deceased Jesuit; the Mass was celebrated by Rev. Father Pro-

vincial, and the absolution was given by His Grace, Archbishop Corrigan. The office of the dead was recited by one hundred priests of the New York and neighboring dioceses, and in presence of more than three thousand men. His remains were laid to rest in the cemetery at Fordham, which holds the dust of many of the most intimate friends of his religious life.

Father Merrick's interest was not limited to the immediate work of the College. He encouraged the members of his community to extend their zeal and their energies to the various good works, in which they could engage without detriment to their teaching. During his presidency, Father T. A. Freeman returned to St. Francis Xavier's, as Professor of Physics and Chemistry, and he continued to give religious instruction to the class of deaf mutes he had formed nearly ten years before, and which, since his departure from New York to teach in the Jesuit House of Studies in Woodstock, Md., has been taught by Fathers Stadelman and Rockwell, in turn, and also by Mr. F. de S. Howle, S.J.

Father Merrick's rule was a benign one, and the Vice-President, Rev. James Becker, S.J., he had during his last year of office, helped to make it even more benign. The number of students increased slowly from four hundred and twenty-three in 1888-89, to four hundred and eighty-two in 1889-90, and four hundred and eighty-nine in 1890-91.

Thirty-nine graduates received their degree of A.B. during the three years of his presidency, and, as a result of the encouragement he gave to the lectures on Ethics, nineteen post-graduates won their degree of A.M. in 1891.

In spite of his feeble health during this last year, Father Merrick let nothing in the College suffer for want of his attention. He had succeeded, while President, in keeping things up to the mark, and in starting the activity that characterizes the history of subsequent years at St. Francis Xavier's.

CHAPTER X.

REV. WILLIAM O'B. PARDOW, S.J., TENTH PRESIDENT,
1891-1893.

Father Merrick's successor as President of the College was the Rev. William O'Brien Pardow, S.J., the first Alumnus of St. Francis Xavier's to hold that office. He was destined to rule the College but for two years; but a life-long acquaintance with every detail of its management enabled him to make that short period as active and prosperous as any other in the history of the College.

Born in New York, June 13, 1847, the year in which the College was founded, Father Pardow had every opportunity for knowing thoroughly the need of education in this city, and he had, besides, inherited a strong family devotion to its best Catholic interests. His grandfather, George Pardow, was co-editor with William Denman, of the *Truth-Teller*, the first Catholic newspaper published in New York, appearing as early as April 2, 1825. His uncle, Reverend Gregory Bryan Pardow, eldest son of George Pardow and Elizabeth Seaton, was the first Rector of the first Catholic Church in Newark, New Jersey. His own family is well known for its services to the Church, not only by its members who have entered religion, but by those who remained in the world.

Besides his knowledge of the needs of our city, Father Pardow brought to the discharge of his office a most intimate acquaintance with every detail in the management of the College. A student from his earliest years in every department of it, except the Commercial Course, he was graduated, with honors, in 1864. His connection with St. Francis Xavier's was not severed by his entrance, shortly after, into the Society of Jesus. On the contrary, as a Jesuit, with the exception of the years devoted to his studies for the ministry,



W. G. Darroch, Jr.

and to several important occupations in the service of his Order, some of which had necessitated his residence at the College, he had been teacher, professor, Assistant to the Prefect of Studies and Vice-President, at intervals during the twenty-seven years, that had elapsed since his graduation ; so that, when he was made President, he might be said to have assumed the office with the best possible preparation for it.

With all his former experience, Father Pardow was still open to the counsel of those who had been actively engaged in managing the College during his absence or employment in other labors. His Vice-President, Rev. P. A. Halpin, S.J., had returned to St. Francis Xavier's, after years of distinguished service in that office and in other capacities at St. John's College, Fordham. He had already assisted Father Merrick during the third year of his presidency, and was naturally competent to suggest certain changes and improvements which had become necessary, or, at least, advisable, owing to altered conditions, and, especially, to the increase of students. From September of that year the weekly Mass, which, from time immemorial, had been an integral part of the Saturday order, became part of Wednesday's programme ; the lectures on Evidences of Religion were given to the classes of Belles-Lettres and Classics, as well as to the two classes above them, and the old custom of chanting the Litanies of our Lady in the church every Saturday afternoon, was revived, after a hiatus of nearly twenty years.

Father Pardow was not long President when the practice, introduced under Father Frisbee, of requiring from each student a certain class-standing every month was renewed, or, at least, made more rigorous than it had been during the previous six years. The "Domesday Book," as the Vice-President facetiously termed it, tells how eight boys were sent home for low marks after the very first month ; how twelve were put down to lower classes the next month, and six requested to withdraw from the College ; and how, the month after,

eight were sent home and six put down. Nor was this done occasionally, or by fits and starts. In 1893, but two weeks before Father Pardow ceased to be President, four boys were dismissed from the College because of their low average. In spite of all this strictness, the number of pupils kept increasing. In 1891, the highest number reached was four hundred and eighty-nine; in 1892, it rose to five hundred and fifty-one, and, in 1893, to five hundred and sixty-eight. Instead of one section in each class, there began to be two sections in each as high as Classics; and Third Grammar, which for some years had had its two and three divisions, had now four. Apparently, however, numbers are not an unmixed benefit to a college; to judge by a remark of the Prefect of Studies, written in the College diary for one of these years, some of the newcomers were troublesome, as they had not been formed in the methods or in the spirit of St. Francis Xavier's.

Father Pardow had still to complete some portions of the new building, and he lost no time in doing it. The library and the refectory for the professors were soon ready, and the sodality chapel was painted and renovated. The Church was lighted by electricity, and the old buildings, that stood back of it on Fifteenth Street, were torn down, in order to make way for the new Preparatory School. Before this latter structure was begun, the new College theatre, not quite two years in use, was destroyed, January 1, 1893, by a fire, which, for a time, threatened the entire new building on Sixteenth Street, and which was the occasion of the death of Brother Gormley, who was suffocated by the smoke while trying to escape from the upper story. It was not until October of that year that the repairs on this part of the building were completed.

Soon after Father Pardow's installation as President, the course in Ethics was opened to the public, Father Halpin giving the lectures in the Theatre to men and women to the number of about two hundred. The year following, the lectures were addressed to men exclusively, and Father Fox

was appointed to give one lecture weekly on chemistry. It is this night course which has been recently extended (1896-97) to embrace psychology, literature, history and physics, affording young men who have not had the opportunity of getting a college education, a chance to learn what is so necessary nowadays of these higher branches of human knowledge. The College was never without its special or extra lectures, whether by members of the Faculty or by other distinguished men. Old students will readily recall the names of Dr. Hayes, the famous Arctic explorer, Professor Pepper, Dr. Joseph O'Connor, Professor Goodyear, and a number of others who lectured from time to time in the College Hall, in the series of lectures usually given in Advent or Lent. Father Halpin's course in Ethics was a first attempt at establishing a regular system of evening lectures, which even those who do not mean to take degrees, might attend, and, except for the time when his illness prevented him from continuing these night classes, they have been kept up still, and even increased in number and scope.

The list of plays given during these years is beyond all previous records. "Guy Mannering," "King John," "Rob Roy," and "King Henry IV.," are some of the titles one reads on the announcements and programmes issued under Father Pardow. The Latin play, Plautus' "Captives," was repeated with an entirely new cast October 12, 1893, before Monsignor Satolli, the Papal Delegate, who awarded two prizes to the most successful players. In the audience were the Archbishops of New York and New Zealand, and the Bishops of Ogdensburg and Brooklyn. One week later, fifty of the students produced this play at the World's Fair, Chicago, as a part of the Catholic Educational Exhibit, before a select audience, eliciting great praise from the dramatic and musical critics of the Western press, and the following laudatory letter from the Director-General of the World's Columbian Commission:

World's Columbian Commission.
Offices of the
Director-General of the Exposition.
Administration Building, Jackson Park,
504 Rand-McNally Building.

CHICAGO, Ills., U. S. A., December, 26, 1894.

TO THE REV. WILLIAM O'B. PARDOW, S. J.,
President of St. Francis Xavier's College,
New York City.

REVEREND DEAR SIR:—

The successful production of "The Two Captives," of Plautus, by the students of your College, in the Music Hall, on the grounds of the World's Columbian Exposition, on the nineteenth and twentieth of October, 1893, was an event of which the College may well be proud.

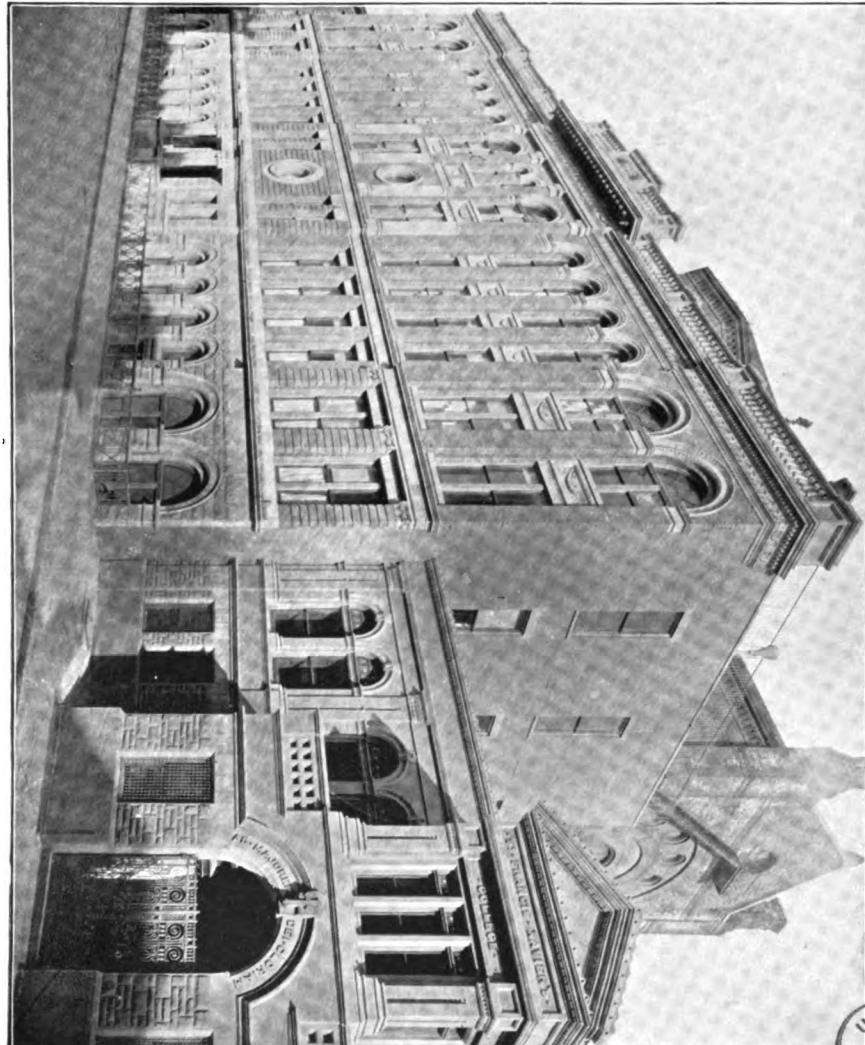
While classical students were gratified with the fidelity with which the young men presented, in a classical setting, (both scenic and musical), and in the original tongue, this choice remnant of the Roman stage, the Exposition was pleased with your unique addition to our education exhibits.

I therefore take pleasure in congratulating both you and the students on the literary feature thus added to the World's Columbian Exposition.

Very truly yours,
GEO. R. DAVIS,
Director-General.

No doubt, had the College theatre been available during the full time Father Pardow was President, these public appearances would have been still more numerous. Thus we read, among other such entries in the College diary, of the Philosophers giving one of their disputations in philosophy at the Hotel de Lokerot, and of the Commencement in 1893 being held in Chickering Hall. It was held the year before

GRAMMAR SCHOOL (PREPARATORY) 1894, AND COLLEGE ENTRANCE,
FIFTEENTH STREET.



in the College theatre, a rain storm having driven the people under cover from the quadrangle, which had been fitted up and illuminated for the occasion.

The College, as usual, took part in the important Catholic celebrations that were held in the city from 1891 to 1893. The consecration of Bishop McDonnell as Bishop of Brooklyn was made the occasion of a reception, on April 27, 1892, by the College to his Lordship as a former student and honorary alumnus. The Brooklyn Alumni of St. Francis Xavier's entertained him at dinner at the Clarendon Hotel, on May 3. At the Columbus celebration the Cadets of the College made their first march in public. They had given a public drill before, but their success in this parade made the boys of the higher classes eager to organize their battalion. An informal reception was given, on April 13, 1893, to Cristoforo Colon la Cerda, Duke de Veragua, and the Duchess, who visited the College and Church with Commander Dickinson, U. S. A., and witnessed a specimen drill by the Preparatory Cadets. On June 4, the Feast of Corpus Christi, Princess Eulalie, attended by the same Cadets, as guard of honor, heard Mass in the Sodality Chapel.

Father Pardow was strict in his dealings with the students, and it is evident that he required the same strictness on the part of the Professors; but he was dispassionate, also, and disposed to give every boy a chance to urge a request, or justify an excuse with his reasons. The constant variety and pleasant excitement that he encouraged the Prefects and teachers to provide for every department of the College, made even his abolition of certain time-honored holidays less intolerable than it would have been had there been no compensating diversion. The numbers on the register increased yearly; discipline was well observed; and the piety of those days may be judged from the fact that, after the annual retreat, concluded shortly before Father Pardow relinquished the presidency to become Provincial of the Society of Jesus in the

Eastern and Middle States, five hundred and thirty boys received Holy Communion.

The number of degrees conferred on graduates at the College Commencements of 1892 and 1893 did not correspond to the increase of students during those two years. There were only twelve in 1892, and four less the following year. There were, however, a great number of Masters of Arts both years. Many of them were already Bachelors of the regular College course. Thus in 1892 the degree A.M. was conferred on nineteen, and in 1893, on ten post-graduates; while seventeen received the degree of Bachelor of Philosophy. This was owing to the interest taken in the course of lectures on Ethics and the Natural Sciences instituted in September, 1891.

Mr. Thomas Connell, S.J., one of the professors under Father Pardow, died on January 13, 1892, of consumption, which had been undermining his constitution for some time, although he did not stop teaching until a few weeks before his death. One of the younger pupils, Thomas Cunningham, of the Preparatory Course, was run over soon after. His schoolmates manifested a deep regard for him, and the cadets of his department accompanied his funeral. His sad death, which excited much sympathy among his fellow-pupils, leads us to notice how seldom such accidents have happened to the boys attending St. Francis Xavier's, and generally, how free the College has been from epidemics of every kind from its very beginning. An entry in the diary for January, 1891, when grippe was prevalent, would seem to imply that the students were seriously afflicted on that occasion. Fifty-two were absent, and their excuses were all the same, viz., the grippe; but the Prefect of studies evidently thought that the mid-yearly examinations had either hastened or aggravated their attacks, as he alludes to the coincidence of all this illness with the very eve of the day of trial.

Father Pardow was named Provincial, *i. e.*, Chief Superior,

of the Jesuits in the Maryland-New York Province, comprising all the Eastern and Middle States, and assumed the duties of his office, November 16, 1893. Although his new charge withdrew him from the immediate direction of the College, it constituted him Superior of the Presidents of the nine Jesuit Colleges situated in our Eastern States, and also of houses at Frederick and Woodstock, Md., established for the lower and higher studies of the Jesuits who are preparing to teach in the various colleges of their province. Instead of losing, therefore, any of his interest in St. Francis Xavier's, he was now able to work for its welfare with increased authority and influence.



CHAPTER XI.

REV. THOMAS J. CAMPBELL, S.J., ELEVENTH PRESIDENT,
1893-1894.

Rev. Thomas J. Campbell, S.J., was President of St. Francis Xavier's College for less than one year. Strictly speaking, he acted as *locum tenens*, until such time as Father Pardow's successor could be named, and Father Campbell himself, who had just retired from the provincialship, would receive his appointment to some of the usual occupations of his Order. Brief as his tenure of office was, he accomplished a great deal for the welfare of the College.

Six years of student life in St. Francis Xavier's were Father Campbell's remote preparation for his new office. Born in New York, in 1848, he attended the public schools until he was twelve years old. Entering college at that age, he was under masters like Fathers Thiry, Fleck, Charaux, Aubier and Daubresse, at a time, from 1860 to 1866, when Father Durthaller was erecting the new College building, and Father Loyzance was seeking to strengthen the influence of the Faculty among both actual and former students. Those who knew his early teachers will readily account for the grace and ease that distinguish his learning. A year at Law after his graduation, and then the usual full course of study pursued by a Jesuit, during which time he spent three years in St. Francis Xavier's, one as Professor of Belles-Lettres, one of Rhetoric and the third as Vice-President, renewed his acquaintance with the customs of his Alma Mater. All this helped to make him a successful President of St. John's College, Fordham, from 1885 to 1888, and again a successful Provincial during the five years following. With the ripe experience he had gathered in these important offices, it is not surprising that he was able to effect so much for St.

(194)



Hampstead



Francis Xavier's during the eight months he was its President.

First of all, the Preparatory buildings had to be constructed at once. Under Father Pardow the plans had been prepared, and the old buildings all demolished, but one wall, the east wall of the first College building, "No. 49," as it used to be called, being left standing to form a part of the new structure. It would not do to keep the younger pupils in the rooms of the lowest story of the College building, as these were not spacious enough, and were, besides, needed for other purposes. Accordingly the work was pushed forward most actively. The structure was to be fire-proof; ample and lightsome stairways were to be provided as exits from the Church, as well as from the class-rooms; part of the building must be so arranged as to serve for a sacristy without interfering with the class-rooms and corridors; gymnasium, hall, offices, and a roof playground were part of the plan; and still, all was done so energetically that classes were opened in the new building in October of the following year.

These material improvements did not distract the President and his assistants from due attention to the mental and moral advancement of the students.

Rev. Edward P. Spillane, the Vice-President and Prefect of Studies, was heart and soul in his work, and his efforts were ably seconded by a staff of professors, most of whom were thoroughly conversant with the ways of the College, either because they had attended it as students or had been engaged in teaching its classes in previous years. Fathers Halpin, O'Conor, Fox, Cassidy, Fink and Schmidt are well known to the friends of the College, as are also Messrs. Buel, Singleton, Raymond, McCarthy and McLaughlin, and these, with others as well acquainted with the College, were members of the Faculty under Father Campbell. One is not surprised to hear that, in such a year, six hundred and sixteen names were registered in the various College departments, and one hundred and sixteen in the post-graduate classes.

A common item in the College diary for the year 1893-94, is the expressive phrase "*de more.*" To judge from other items in the same journal, it did not mean that the life at St. Francis Xavier's was monotonous for lack of variety; on the contrary, the year seems to have been one continuous round of exhibitions and public celebrations. The catalogue of the year is more than a pamphlet list of class requirements, Commencement programmes, students' names and prize lists. The mere record it gives of that year's plays and other entertainments makes it more than thirty pages larger than the issues of previous years.

De more, with men like Father Campbell and the Faculty under him, meant that all that had been found best by the experience of former days was preserved in all its integrity. Class and examination programmes, text books, divisions of time, were all determined by this same experience, and even the holidays which had been cut off the two years just passed were restored to their place in the College calendar. The Post-Graduate course was encouraged in every way; thirteen of its attendants received the degree of A.M. at the Commencement, in Broadway Theatre in 1894; and thirty-four were made Bachelors of Philosophy. In the Under-Graduate course thirteen received the degree of A.B. There were only two honorary degrees of A.M. conferred. The students' names were printed under their several class headings in the catalogue of that year, and it is clear from the lists given that the College classes had increased in numbers, giving hope for larger graduating classes in subsequent years.

Father Campbell was an active promoter of the military organizations in the various departments of the College. The uniform and drill were nothing new to St. Francis Xavier's. The Preparatory boys had been drilling in private and public for fully three years before this time. As they passed from the lower to the Grammar classes they began to form battalions in these classes also, and gradually the lowest College

class began to appear in uniform, while the students, still more advanced, formed a special corps. Fathers Fink and Powers and Messrs. Scott and Buel encouraged this innocent military spirit; but, no doubt, they themselves were much encouraged by Father Campbell, when he was still Provincial; for, some years previous, when he was Rector of Fordham, he had the entire College organized into military companies, convinced that a discipline of this sort would soon produce even better results among the boys than the old system of making all order depend upon their Prefects. One of our Alma Mater's eldest sons assures us at this point that, in extending this encouragement, Father Campbell was simply renewing his own youth; for in the war days of '61-63, he and several of his fellow students were no strangers to the cadet habiliments, although in those early days there was no organized drill at St. Francis Xavier's.

It was during Father Campbell's year as President of the College that Captain Drum, U. S. A., was detailed by the United States Government to St. Francis Xavier's, as Instructor in Military Science, and the appointment was a happy one in every way, not only because of the pleasant relations he has always maintained with his pupils, but also because of the remarkable success he has had in drilling such raw recruits as College boys naturally make. Their public drills given in our spacious armories, and their appearance in the parades on Decoration Day, and notably in the parade of April 27, 1897, on the occasion of the dedication of Grant's monument, have elicited universal applause for their Instructor, as well as for themselves.

Father Campbell has the rare quality of making the most irksome rule pleasant to observe. Even routine seems to have its novelties for him, and for others, also, when following it under his guidance. The days passed rapidly under his rule in St. Francis Xavier's, and those who do not know the government of the Society of Jesus might naturally ask,

why not leave him in the office he had filled so satisfactorily? The Order of which he is a distinguished member has its own methods of choosing its Superiors. Those who know but little of the practical wisdom exercised in this choice may ask idle questions about it. One thing is certain, that, however unreasonable changes of College Presidents and other officials may appear at the time they are made, a few months' trial of the new appointee is usually enough to justify the action of the General of the Society of Jesus, who makes these changes after being duly advised by the Chief Superior and the consultors of the Province. In the past seventeen years, six different Presidents have ruled St. Francis Xavier's, and the Alumni, much as they regret to lose those with whom they have once grown friendly, recognize in every instance the wisdom that guides the men who select the chief executive of the College.





COLLEGE, ACADEMIC AND GRAMMAR SCHOOLS
FIFTEENTH STREET, 1894



CHAPTER XII.

REV. THOMAS E. MURPHY, S.J., TWELFTH PRESIDENT,
1894-1897.

Like the last two of his predecessors, the twelfth and present President of the College, Rev. Thomas E. Murphy, was also one of its students, before becoming a Jesuit, leaving the class of Belles-Lettres in 1875, to begin his novitiate at Sault-au-Recollet, near Montreal, Canada.

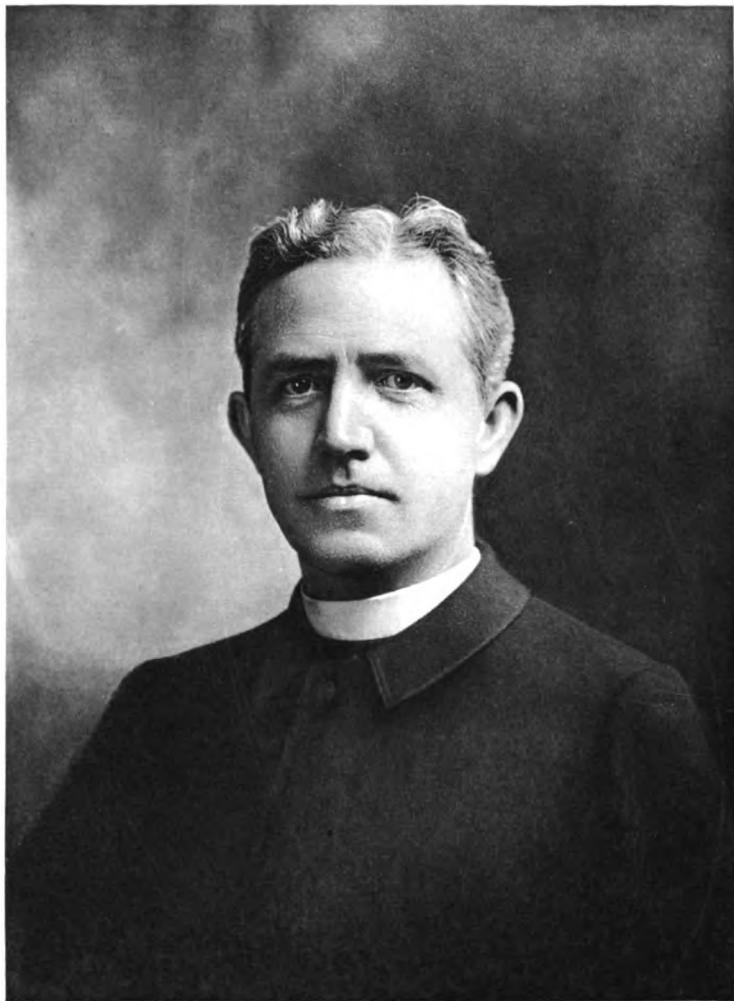
Whether as a boy at College, or later as a Jesuit Scholastic, employed in teaching in Georgetown University, or in the special studies of his Order at Woodstock College, Md., Father Murphy always took an active interest, not only in the ordinary duties enjoined upon him, but also in everything that could help on the work of his companions, or maintain among them a pleasant spirit. His fellow students in St. Francis Xavier's will remember him as assistant librarian, a post that required frequent self-sacrifice. As Prefect of Studies in Georgetown, this same disposition made him one of the popular officials of the place, and helped him greatly in his efforts to restore the order of studies introduced into that College twenty years before, by Rev. Patrick F. Healy, S.J., who was President at the time.

The Vice-President during Father Murphy's first year in office, was Father Spillane, who had so ably assisted Father Campbell the year before. Rev. M. H. O'Brien, S.J., '71, had returned to his Alma Mater, after an absence of twelve years, spent in teaching Mental Philosophy at Georgetown and Woodstock. He taught Classics for the first term, and then took charge of the Philosophers, in place of Father Halpin, whom serious illness had forced to retire from all active work for nearly a year. Mr. William Brosnan, S.J.,

'97, was Professor of Physics and Chemistry, and Mr. David H. Buel, S.J., of Mathematics and Astronomy. Father Halpin began again this year to teach the Post-Graduate evening classes, and was also teaching Mental Philosophy to the Undergraduates. The Xavier Ethical Society, organized in 1892, with a view to promoting the interests of the Post-Graduate course, had been instrumental in increasing the number of attendants at Father Halpin's evening lectures to two hundred and twenty-three for the year 1894-95. His illness caused the suspension of this class during the year following; but on his return to active work in the College in the Summer of 1896, not only his lectures in Ethics, but others also were given in the night course; in Mental Philosophy, by Father O'Brien; in Natural Science, by Father Gunn; and in Literature, by Father O'Conor, together with instructions in Latin by Mr. John Lunny, S.J.

Like all five of his predecessors since 1880, Father Murphy on assuming the presidency, found an unfinished building to be completed, although the structure in question, the Preparatory School, had been carried so far that two months only were required to have it ready for classes. It was ready none too soon; for the Grammar classes had grown so numerous and so large, that they as well as the Preparatory, needed more ample accommodations. A Grammar course, with four hundred and thirty-one pupils, in 1894-95, and with four hundred and fifty-two in 1895-96, was quite as large as the entire College had been in some of its prosperous years. From 1894 to 1897, the catalogues have been giving separately the total numbers of students on the registers for the various departments. In 1894 the numbers were:

Post-Graduate Course,	-	-	-	-	136
Under-Graduate	"	-	-	-	110
Grammar	"	-	-	-	452
Preparatory	"	-	-	-	154



J. Murphy. S.J.

In the following year the numbers were as follows:

Post-Graduate Course,	-	-	-	223
Under-Graduate	"	-	-	142
Grammar	"	-	-	431
Preparatory	"	-	-	178

And for the two years following, the numbers for the same departments, under their new names, were:

1896		1897
Post-Graduate Course,	Vacat.	91
Collegiate Department,	162	163
Academic	"	452
Grammar School,	147	191

The falling off in the number for the Academic course, in 1896, is explained partly by the fact that what was formerly the lowest Academic is now the highest Grammar class.

With numbers it is natural that activity should increase, and this is apparently the case in the history of the past few years. In 1895, Father Spillane was succeeded, in the office of Vice-President, by the Rev. James P. Fagan, S.J., who had already held that office in St. John's College, Fordham. The large number of students that had been applying for admission to the College from public, and other schools, especially during the previous five years necessitated programmes for their entrance examinations adapted to their peculiar training. The increase of students in every department, many of whom were preparing for some special profession or calling in after life, justified the authorities of the College both in modifying the requirements for entrance and for promotions, and in suiting the courses of studies pursued in the various departments to the special needs of the students, so far as this can be done without sacrificing the important branches taught in a strictly classical system of education.

To effect these changes moderately, and without disturbing students who had already entered upon their College

course, it was necessary to make the period of transition extend over the past two years; nor have all the modifications contemplated been as yet fully made. Consistently with the motive that led to these changes in the curriculum, the nomenclature of the various departments in the College has also been changed, the Under-graduate classes still being known as the Collegiate, the old Grammar course being now called the Academic department, to denote that it is really a high school, and the Preparatory department receiving the name Grammar School, as, by comparison with the public, and other schools of the city, that name indicates what is required for, and also what is taught in its various classes. The names of the classes themselves are now the same as those commonly used in American colleges and academies.

The department of Military Science has become more and more a part of the life of the College. For a time it seemed as if it would extend throughout the entire course. A fife and drum corps, organized at the instance of Mr. Buel; the award of a set of colors by the Alumni Association, consisting of a national and a College flag, beautifully made up at the Convent of the Sacred Heart in West Seventeenth Street; a successful public drill in the armory of the 71st Regiment, N. G. S. N. Y., on the night of April 3, 1894, and again on February 3, 1895; and a creditable part in the public parades on Decoration Day of both these years, justified the hope that military science would commend itself to every student in the College. For one reason or another, there was a falling off early in the current year; and it was only when the President himself made an earnest appeal for recruits, a short time before the parade on the occasion of the dedication of Grant's monument, that the ranks increased to the number of 350, and the drill was resumed once more with such zest as to ensure the applause which cheered them along the route of march on that day, despite the long journey and most inclement weather.

The College Theatre has been in requisition as usual during the past few years. From Philosophy class down to Third Academic class specimens have been the rule every year, with few exceptions; the societies have made their usual public appearances; and the players have given some very successful performances, which, in most instances, have been called for a second time; "A Celebrated Case," given December 27, 1894, and repeated December, 30; "Pizarro," on January 8, 1896, and repeated January 15; "Richelieu," on December 9, 1896, and repeated January 6, 1897; "The Tempest," June 5, 1894, by the Preparatory pupils. The College Theatre, the Academic Hall and the Grammar auditorium have been used monthly for the time-honored "Read-of Marks," and the custom, introduced at least twenty years ago, of having short addresses and poems read on these occasions, with some music to relieve the monotony and, for some, the bugbear of this exercise, has been faithfully observed. Among the new programmes that appear in the Theatre's scrap-book is one for May-day, showing that besides taking part in the church festivities, which for nearly forty years have been customary on that day, the students now unite together for a literary and musical entertainment, under the auspices of the various Sodalities.

Besides the usual Class and College exercises the past three years, special occasions of interest to St. Francis Xavier's have been signalized by public demonstrations on the part of the students. Bishop McFaul, who with Bishop McDonnell, had made part of his earlier studies with the Class of '73, and who like him had taken the Degree of A.M. at the College in 1885, was the guest of the Faculty, October 26, 1894, shortly after his consecration. He was greeted by the students and friends of the College, who, at the Commencement in the preceding June, had heard with pleasure his address to the graduates. The following December, the Apostolic Delegate, Mgr. Satolli, visited St. Francis Xavier's,

to celebrate with the Fathers of the College, the feast of its patron. St. Francis Xavier's, as well as the other Jesuit Colleges of the United States, owes Cardinal Satolli a debt of gratitude for praising their teaching and their students, in the report he made to the Holy Father after his return to Rome. In December, 1895, His Eminence Cardinal Gibbons was the honored guest of the College on St. Francis Xavier's Day. By the mutuation which prevails in the relations between Church and College, the students naturally fell in for their share of attention from these eminent visitors. Soon after, Marquis Scripante, who had come as envoy to Cardinal Satolli on the occasion of his promotion, was received at the College and had the pleasure of witnessing an exhibition by the Cadets.

The increase in the numbers attending the collegiate classes will explain the increase in the number of degrees conferred during the past few years. In 1895, there were twenty Bachelors and thirteen Masters of Arts, Prof. Francis J. Quinlan, A.M., M.D., receiving the honorary degree of Doctor of Laws; forty-four members of the Class of Ethics received the degree of Bachelor of Philosophy. In 1896, twenty-two received the degree of Bachelor, and two that of Master of Arts, in course, the honorary degree of Master being conferred on Mr. John S. McNulty, and that of Doctor of Laws on Prof. John Byrne, M.D. The Commencement exercises at which these degrees were given, have been considered as being among the most satisfactory ever held by the College. They took place in Carnegie Hall, and for the first time in the history of St. Francis Xavier's, the candidates for degrees wore the academic cap and gown that evening. His Grace, our Most Reverend Archbishop, whose interest in the College has always encouraged the members of the Faculty and gratified its Alumni and students, was, as usual, present at these exercises, to bid godspeed to the graduates and to commend their professors.



RT. REV. MICHAEL J. HOBAN.

RT. REV. CHARLES E. McDONNELL, D.D.

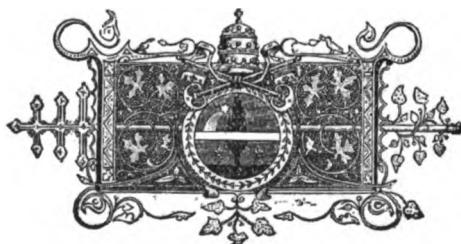
RT. REV. JAMES A. McFAUL.

RT. REV. WINAND M. WIGGER, '60.



Whilst our Alma Mater continues to honor its worthy students still under her tutelage, her sons are winning merited honor, in the various walks of life upon which they have entered. Among those who have become most distinguished of late years are the Rt. Rev. Patrick J. McNamara, '67, Vicar-General of Brooklyn, and the Rt. Rev. Michael J. Hoban, Coadjutor to the Bishop of Scranton, Pa., who was a student of the College thirty years ago.

Naturally, the chief effort of Father Murphy and the Faculty during the year just closing, has been to prepare for a worthy celebration of the Fiftieth anniversary of the foundation of the College. As the programmes promise, and as the exercises will show, they are observing this Jubilee, not in a spirit of self-glorification, but in a spirit of religion and piety, grateful to a benign Providence which has heaped so many blessings upon our Alma Mater, and piously mindful of the zeal of her devoted Presidents and their assistants, to whose devotion we are indebted for the happy consummation of their first fifty years.



CALENDAR OF JUBILEE WEEK
COLLEGE OF ST. FRANCIS XAVIER
NEW YORK, JUNE 15-22, 1897.

TUESDAY, JUNE 15, EIGHT P. M.

SCIENCE NIGHT—Séance in Physics by the Seniors,
College Theatre, 40 West 16th Street.

WEDNESDAY, JUNE 16, EIGHT P. M.

BATTALION DRILL—Academic Department,
9th Regiment Armory, West Fourteenth Street.

THURSDAY, JUNE 17, EIGHT P. M.

PHILOSOPHERS' NIGHT—A Scholastic Disputation in Latin
and English. College Theatre.

FRIDAY, JUNE 18, EIGHT P. M.

PRIZE NIGHT—St. Francis Xavier's Grammar School,
College Theatre.

SATURDAY, JUNE 19, EIGHT P. M.

PRIZE NIGHT—College and Academic Departments.
College Theatre.

MONDAY, JUNE 21.

PONTIFICAL MILITARY MASS—At 10 A. M., Church of St.
Francis Xavier, West 16th Street. Celebrant, Most Rev. Arch-
bishop Sebastian Martinelli, Apostolic Delegate. Sermon by
Rt. Rev. W. M. Wigger, '60, Bishop of Newark.

RECEPTION AND EXHIBIT—College from 2 to 5 P. M. Class
and Society Re-unions.

COMMENCEMENT EXERCISES—At Carnegie Hall, West
Fifty-seventh Street, 8 P. M. Jubilee Oration by Rev. W.
O'B. Pardow, S.J., '64, tenth President of the College.

TUESDAY, JUNE 22, 6:30 P. M.

ALUMNI BANQUET—Delmonico's.

CONCLUSION.

As we survey the foregoing chapters, wherein it has been sought to present a succinct relation of our first semi-centennial history, it becomes evident that the work is not as perfect as we could desire. Matters of some importance have doubtless been omitted, neither wilfully, however, nor carelessly, but by reason of being crowded out under the pressure of claims that the writer of each period has deemed paramount. The writers are all professional men, whose time is demanded by current duties that may not be evaded or postponed. Besides, they have had to work simultaneously and not always with cognizance of each other's subjects or manner of treatment. And so, on the whole, many things worthy of record may have been left unsaid.

Conscious of these shortcomings, the Editorial Committee ventures, nevertheless, to hope that some positive compensation will be found in the fact that the volume has the unique advantage of contemporary testimony. Not a scene, not a man, not an event has been described, not a character portrayed, except by those who personally knew whereof they treated. And the statements have, in every instance, in which it was possible, been confirmed by suitable test and investigation.

Devised and accomplished within a few months, the compilation of the Golden Jubilee Memorial has been, to all concerned, a labor of loyalty and of love. May the readers partake of this spirit and deal gently with our errors. In the year 1947 they will do these things better. The chroniclers in that glorious time will have our illustrious example before them for a warning or a guide, as our critics may determine.

So then, neither *sans peur* nor *sans reproche*, do we finally and respectfully commit to the public VOLUME I of the series of Semi-Centennial histories that are to speak of our beloved Alma Mater and enrich the libraries of Christendom throughout the ages until light has ceased to be and time is no more.

APPENDIX I.

THE COLLEGE CHARTER.

UNIVERSITY OF THE STATE OF NEW YORK.

January 10, 1861.

BY THE REGENTS OF THE UNIVERSITY OF THE STATE OF
NEW YORK.

TO ALL WHOM IT MAY CONCERN:

*The Regents of the University of the State of New York
send Greeting:*

WHEREAS, Peter Hamel, Jacques Perron, Francis Marshal, (*sic.*) Theodore Thiry, Michael Driscoll, Henry Duranquet, John A. Cunningham, James Sherlock, and Remigius Tellier, citizens of this State, have, by their petition, presented to us, pursuant to the statute in such case made and provided, set forth that they have organized a Literary Institution, in the city of New York, under the name hereinafter mentioned, and have successfully conducted the same for several years past, and therein pray for the grant of a Charter erecting the said Institution into a college;

And WHEREAS, the said petitioners have, by their said petition, made known to us the place where, the plan on which and the funds with which it is intended to found and provide for the said college, and have also proposed to us sundry persons hereinafter named, as the first Trustees thereof;

And WHEREAS, the said petitioners have also satisfied us that suitable buildings for the use of the said college have been provided, and that funds to the amount of one hundred thousand dollars, with which it is intended to found

and provide for said college, have been secured, to be paid by valid subscriptions of responsible parties ;

And, WE, the said Regents, having considered the said application, and being of opinion that the same ought to be granted ;

Now, therefore know ye that WE, the said Regents, in the consideration of the premises and in pursuance of the authority vested in us by law,

DO HEREBY GRANT, ORDAIN and DECLARE that an Institution, by the name hereinafter mentioned, for the instruction of youth in the learned languages and in the liberal and useful arts and sciences, shall be and the same is hereby founded and established in the city of New York ; that the Trustees of the said Institution shall be ten in number ; that Remigius Tellier, Michael Driscoll, Hippolyte DeLuynes, Joseph Durthaller, Peter Tissot, Henry Duranquet, Joseph Loyzance, Henry Hudon, Auguste Thebaud, and Richard Baxter, the persons named in that behalf by the said petitioners, shall be the first Trustees thereof, and that they and their successors shall be a body corporate by the name of

THE COLLEGE OF ST. FRANCIS XAVIER,

and shall have, possess and enjoy all the powers and privileges, and be subject to such limitations and restrictions in all respects as are now or may hereafter be prescribed by the statutes of this State with regard to colleges, or by the ordinances or regulations of us, the said Regents, in conformity to law ; and that the said Institution shall have and possess the general powers of a corporation under the revised statutes of this State.

PROVIDED always,* and these presents are upon the express condition, that, if within the term of five years from the date hereof, the Trustees of the said college do not present

*In answer to the petition of the College authorities, dated July 1, 1861, this provision was withdrawn by the Board of Regents, by letters dated December 2, 1862.

to us, the said Regents, evidence satisfactory to us that they have invested, for the use of the said college, funds amounting to at least one hundred thousand dollars, either in bonds or mortgages on unencumbered real estate within this State, worth at least double the amount secured thereon, or in public debt, or stocks of this State or of the United States, at their market value at the time of the investment, or in bonds or in certificates of indebtedness issued under special authority of law by an incorporated city in this State, at not more than their par value, or in any one or more of the said securities, then this Charter and all the provisions thereof may, by a declaration of us, the said Regents, to that purport, to be entered on our minutes, be declared to be absolutely void and of no effect; but, if such evidence be so furnished, then and in that event this Charter shall thenceforth become and be perpetual.

AND IT IS HEREBY DECLARED that the said college shall be subject to the visitation of us, the said Regents, and of our successors, in such manner as is now or may hereafter be prescribed by law or by the ordinances of us, the said Regents; and also that we, the said Regents, and our successors may at any time hereafter alter, modify or repeal these presents.

IN WITNESS WHEREOF we have caused our common seal to be hereto affixed, this tenth day of January, 1861, and our Chancellor and Secretary to subscribe their names, this tenth day of January, in the year one thousand eight hundred and sixty-one.

L. V. LANSING, Chancellor.

S. B. WOOLWORTH, Secretary.

TRUSTEES FROM 1861 TO 1897.

TELLIER, REV. REMIGIUS, S.J.	1861-65
BAXTER, REV. RICHARD, S.J.	1861
DRISCOL, REV. MICHAEL, S.J.	1861-79
deLUYNES, REV. HIPPOLYTUS C., S.J.	1861-77
DuRANQUET, REV. HENRY, S.J.	1861-67 1887
LOYZANCE, REV. JOSEPH, S.J.	1861-70
TISSOT, REV. PETER, S.J.	1861-63
THEBAUD, REV. AUGUSTUS, S.J.	1861-62 1880-86
HUDON, REV. HENRY, S. J.	1861-80
MOYLAN, REV. WILLIAM, S.J.	1862-71 1884-91
RONAYNE, REV. MAURICE, S.J.	1862-79
JOUIN, REV. LOUIS, S.J.	1863-73
DOUCET, REV. EDWARD, S.J.	1863
DAUBRESSE, REV. ISIDORE, S.J.	1863-68 1883-93
MIGNARD, REV. PAUL, S.J.	1863-82
MONROE, REV. A. FRANCIS, S.J.	1864-71
PERRON, REV. JAMES, S.J.	1866-73
DEALY, REV. PATRICK F., S.J.	1866-68 1872-87
SHEA, REV. JOSEPH, S.J.	1868-74 1879
THIRY, REV. THEODORE, S.J.	1868-89
BAPST, REV. JOHN, S.J.	1869-73
DURTHALLER, REV. JOSEPH, S.J.	1870-85
MERRICK, REV. DAVID A., S.J.	1871-80 1883-91
CHARAUX, REV. THEODORE, S.J.	1873-79
CAZEAU, REV. FRANCIS, S.J.	1873-77
GOCKELN, REV. FREDERICK W., S.J.	1873-82
TREANOR, REV. JOHN A., S.J.	1874-80
PRENDERGAST, REV. JOHN, S.J.	1877-79
BRADY, REV. ROBERT W., S.J.	1879-82
WARD, REV. JAMES A., S.J.	1879-82
O'CONNOR, REV. CHARLES J., S.J.	1879-94
M'AULEY, REV. JOHN J., S.J.	1879-80
WALKER, REV. DAVID B., S.J.	1879-83
FRISBEE, REV. SAMUEL H., S.J.	1880-85
FULTON, REV. ROBERT, S.J.	1880-88
DENNY, REV. HARMAR, S.J.	1880-82 1886-96
PARDOW, REV. W. O'B., S.J.	1881-83 1892
RACICOT, REV. PETER O., S.J.	1882-83
M'CARTHY, REV. FRANCIS, S.J.	1883-84
CAMPBELL, REV. THOS. J., S.J.	1883-96
CASSIDY, REV. PETER, S.J.	1884-96

(211)

MURPHY, REV. JOHN J., S.J.	1885-88
YOUNG, REV. JOHN B., S.J.	1886
M'KINNON, REV. NEIL N., S.J.	1887
GELINAS, REV. RAPHAEL, S.J.	1887
O'CONOR, REV. JOHN F. X., S.J.	1887-89
RUSSO, REV. NICHOLAS, S.J.	1888-89
O'REILLY, REV. PATRICK, S.J.	1889-90
BECKER, REV. JAMES B., S.J.	1889-91
WHYTE, REV. RICHARD J., S.J.	1889-91
VAN RENSELAER, REV. HENRY, S.J.	1890
HALPIN, REV. PATRICK A., S.J.	1891
FOX, REV. JOHN, S.J.	1891-92
M'GOVERN, REV. FRANCIS X., S.J.	1891
COLLINS, REV. JOHN J., S.J.	1892-94
MURPHY, REV. THOMAS E., S.J.	1894
FAGAN, REV. JAMES P., S.J.	1895
O'CARROLL, REV. PETER J., S.J.	1895
QUIGLEY, REV. WILLIAM J., S.J.	1896
POWERS, REV. FRANCIS P., S.J.	1896

PRESIDENTS.

REV. JOHN LARKIN, S.J.	1847-49
REV. JOHN RYAN, S.J.	1849-55
REV. MICHAEL DRISCOL, S.J.	1855-60
REV. JOSEPH DURTHALLER, S.J.	1860-63
REV. JOSEPH LOYZANCE, S.J.	1863-70
REV. HENRY HUDON, S.J.	1870-80
REV. SAMUEL H. FRISBEE, S.J.	1880-85
REV. JOHN J. MURPHY, S.J.	1885-88
REV. DAVID A. MERRICK, S.J.	1888-91
REV. WILLIAM O'B. PARDOW, S.J. '64	1891-93
REV. THOMAS J. CAMPBELL, S.J. '66	1893-94
REV. THOMAS E. MURPHY, S.J.	1894

VICE-PRESIDENTS.

REV. HIPPOLYTUS C. DELUYNES, S.J.	1847-48
REV. THOMAS OUELLET, S.J.	1848-49
REV. LOUIS JOUIN, S.J.	1849-50
REV. H. BIENVENU, S.J.	1850-51
REV. R. J. TELLIER, S.J.	1851-54
REV. JOSEPH DURTHALLER, S.J.	1854-57
REV. HENRY HUDON, S.J.	1857-60
REV. H. GLACKMEYER, S.J.	1860-61
REV. F. BERTHELET, S.J.	1861-63
REV. HENRY HUDON, S.J.	1863-70
REV. JOSEPH DURTHALLER, S.J.	1870-71
REV. FRANCIS CAZEAU, S.J.	1871-74
REV. JOHN A. TREANOR, S.J.	1874-76
REV. JOHN PRENDERGAST, S.J.	1876-78
REV. JOSEPH SHEA, S.J.	1878-79
REV. CHARLES J. O'CONNOR, S.J.	1879-81
REV. WILLIAM O'B. PARDOW, S.J., '64	1881-83
REV. THOMAS J. CAMPBELL, S.J., '66	1883-84
REV. PETER CASSIDY, S.J., '65	1884-86
REV. WILLIAM F. GREGORY, S.J.	1886-87
REV. JOHN F. X. O'CONOR, S.J., '72	1887-89
REV. JAMES B. BECKER, S.J.	1889-91
REV. PATRICK A. HALPIN, S.J.	1891-93
REV. EDWARD P. SPILLANE, S.J.	1893-95
REV. JAMES P. FAGAN, S.J.	1895-97

OFFICERS, PROFESSORS AND MASTERS,
1847-1897.

I—MEMBERS OF THE SOCIETY OF JESUS.

S or P signify that the one mentioned was a Scholastic or Priest at the time.

ARCHAMBAULT, J. B.	(P)	Third Grammar	1861-62
AUBIER, J.	(P)	Natural Phil., etc.	1862-65 '66-68
BARRETT, THOMAS J.	(S)	Second Grammar	1894-95
BAXTER, RICHARD	(S)	French	1847-51
	(P)	Commercial	1856-57
BECKER, JAMES B.	(P)	Mathematics	1888-89
		Vice-Pres. and Pref. Stud.	1889-91
BECKET, A, JOHN J.	(S)	Rhetoric	1884-85
BEGLY, T.	(S)	First Grammar	1862-63
BELINGER, F.	(S)	Commercial	1855-56
BERTHELET, F.	(P)	Math. Phil., etc.	1858-59 '60-61
		Vice-Pres., Treas., Nat. Phil.	1861-62
		Vice-Pres. and Trigonom.	1862-63
BIDWELL, THOMAS	(S)		1847-49
BIEINVENU, HIPPOLYTUS	(P)	Prefect	1849-50
BLUMENSAAT, HERMAN	(S)	Ass't Pref., Lat., etc.	1878-79
BROSNAH, WILLIAM	(S)	Phys. and Chem.	1894-95
BRUNEAU, E.	(S)	Ass't Pref.	1863-64
BURL, DAVID H.	(S)	Ass't Pref.	1884-85
		Third Grammar	1891-93
		Math., etc.	1893-95
BURKE, EDMUND J.	(S)	Third Grammar	1886-87 '88-91
		Second Grammar	1887-88
BUSAM, JOHN	(S)	Ass't Pref.	1864-66
	(P)	German	1870-71
CAISSE, THEOPHILUS	(S)	Math., etc.	1870-71 '75-76
CAMPBELL, THOMAS J.	(S)	Belles-Lettres	1876-77
		Rhetoric	1877-78
	(P)	Vice-Pres. and Pref. Stud.	1883-84
		President	1893-94
CARREZ, L.	(P)	Treasurer	1865-67
CASEY, JAMES T.	(S)	Introduct.	1870-71
		Belles-Lettres	1871-73
	(P)	Rhetoric	1888-89
		Mental Phil.	1889-90 '91-92

(214)

CASKEY, PATRICK J.	(S)	First Grammar	1890-91
	(P)	Academic	1895-97
CASIDY, PETER	(S)	Belles-Lettres	1869-71
		Rhetoric	1871-73
	(P)	Vice-Pres. and Pref. Stud.	1884-86
		Third Grammar	1892-93
		Rhetoric	1893-94
CAZEAU, F.	(P)	Pref. Discip.	1870-71
		V. Pres. and Pref. Stud.	1871-74
CHARAUX, C. T.	(P)	Classics	1863-64
		Belles-Lettres	1864-65
CHOPIN, PHILIP	(P)	Logic, etc.	1856-59
CLIFFORD, CORNELIUS J.	(S)	Rhetoric	1889-90
COLLINS, JOHN J.	(P)	Algebra	1892-93
CONLAN, J.	(S)	First Grammar	1854-55
CONNELLY, JOHN J.	(S)	Second Grammar	1874-75
COONEY, P.	(S)	Second Grammar	1870-71
CORBETT, EDWARD M.	(S)	First Grammar	1888-89 '91-92
		Second Grammar	1889-91
CORMICAN, PATRICK J.	(S)	Classics	1887-90
CORNELL, WILLIAM	(S)	Second Grammar	1875-76
COSTIN, M.	(S)	Second Grammar	1857-58
COYLE, JOHN S.	(S)	Chemistry	1888-89
COYLE, WILLIAM H.	(S)	Third Grammar	1885-86
		Second Grammar	1886-88
	(P)	First Grammar	1892-93
CRISPOLTI, FRANCIS	(P)	Spanish	1883-84
CUNNINGHAM, JOHN	(P)	Belles-Lettres	1857-60 1861-62
		1868-69	1873-74 '78-80
		First Grammar	1860-61
		Rhetoric	1862-64 1869-71
		Introductory	1871-73
		Classics	1876-77
CROWLEY, DANIEL P.	(S)	Ass't Pres.	1895-96
CUNNINGHAM, WM. F. A.	(S)	Ass't Pres.	1886-87
DANDURAND, A.	(S)	Ass't Pres., Nat. Phil., Math.	1854-58
DAUBRESSE, ISIDORE	(P)	Logic, etc.	1864-66
			1868-71
DAUGHERTY, JEROME	(P)	Rhetoric	1881-82
DEALY, PATRICK F.	(P)	Rhetoric	1865-69
		History	1869-71
		Director Alumni Sodality	1871-82
DECK, JAMES J.	(S)	Ass't Pres. and Physics	1888-89
		Physics, Mech. and Chem.	1889-92

DE LUYNES, HIPPOLYTUS	(P)	Chaplain Librarian	1847-48 1869-76
DENNY, HARMAR C.	(P)	Lectur. Christian Doc.	1892-93
DESMONS, L.	(P)	Treasurer	1867-68
DESJARDINS, CLÉOPHAS	(S)	Math. and Ass't. Pref. Math., Physics, etc.	1866-67 1867-72
DESJARDINS, ERNEST	(S)	First Grammar	1874-75
DINAND, JOSEPH N.	(S)	Academic	1865-97
DOHERTY, DANIEL A.	(S)	Second Grammar First Grammar Classics Belles-Lettres	1884-85 1885-86 1886-87 1887-88
	(P)	Belles-Lettres	1892-93
DOONAN, JAMES A.	(P)	Mental Phil.	1888-89
DOUCET, E.	(S)	Belles-Lettres Rhetoric	1851-52 1852-53
DOWDLE, J.	(Bro.)	Penmanship	1870-88
DRISCOL, MICHAEL	(P)	President and Treasurer President	1855-56 1856-60
DRUM, WALTER M.	(S)	Higher Algebra	1896-97
DRUMMOND, LOUIS H.	(S)	French and Ass't. Pref. Belles-Lettres Rhetoric	1876-77 1877-78 1879-80
DUFF, RUFUS C.	(S)	Third Grammar	1886-87
DU RANQUET, H.	(P)	French and Ass't. " " " " First Grammar Classics	1851-52 1856-57 1857-58
DUROCHER, E.	(S)	Introductory	1877-78
DURTHALLER, JOSEPH	(P)	Vice-Pres. Pref. Stud., Math. Vice-Pres., Pref. Stud., 3d. Gram. Pres. and Pref. Stud. Vice-Pres., Pref. Discip.	1854-56 1856-57 1860-63 1870-71
FAGAN, JAMES P.	(P)	Minister Vice-President	1894-95 1895-97
FERRARD, M.	(P)	French and Ass't. Pref.	1852-54
FINK, EDWARD X.	(P)	Pref. Preparat. Dept. Ass't. Pref.	1888-90 '91-95 1895-96
FLECK, T.	(P)	Classics Belles-Lettres	1862-63 '67-68 1863-64
FLEMING, RICHARD A.	(S)	Secretary	1866-97
FOUCHÉ, S.	(P)	Librarian	1857-59 '64-69

FOX, JOHN	(S)	Third Grammar	1872-73
		First Grammar	1875-77
		Math.	1878-79
	(P)	Math. and Chem.	1890-91
		Chem. and Physics	1892-94
FRENCH, N.	(S)	Ass't Pref.	1866-67
		Second Grammar	1867-68
FREEMAN, THOMAS J. A.	(S)	Treasurer	1868-70
	(P)	Physics, etc.	1876-78 '89-90
FREDERICI, GODFREY	(P)	Logic	1871-76
FRISBEK, SAMUEL H.	(S)	Math., Physics, etc.	1871-75
	(P)	Math., Physics, etc.	1878-80
		President	1880-85
GARDINER, MATTHEW	(S)	French	1849-52
GANNON, WILLIAM F.	(P)	Freshman	1895-97
GAZZON, THOMAS I.	(S)	Rhetoric	1886-88
GERHARD, A.	(S)	Second Grammar	1869-70 '73-74
GLACKMEYER, H.	(P)	Vice-Pres., Pref. Discip., Logic	1860-61
GLEASON, PATRICK	(S)	Third Prep.	1858-59
		Second Prep.	1859-62
		Second Grammar	1864-66
		Ass't Pref.	1866-69
	(P)	Prefect	1872-75
		Introductory	1875-76
GOCKELN, W.	(P)	Classics	1858-59
GREGORY, WILLIAM F.	(S)	First Grammar	1880-81
		Classics	1881-82
		Introductory	1882-83
	(P)	Vice-Pres.	1886-87
GUNN, FRANCIS W.	(P)	Math. and Physics	1895-97
HAGGERTY, THOMAS A.	(S)	Third Grammar	1883-84
		Second Grammar	1884-86
HALPIN, PATRICK A.	(P)	Vice-Pres., Pref. Stud., Ethics	1891-93
		Ethics	1893-94
		Ethics and Mental Phil.	1894-97
HAMEL, P.	(S)	Second Grammar	1858-59 '66-67
		First Grammar	1859-60 '67-69
		Classics	1860-62
HART, JOHN C.	(S)	Third Grammar	1882-83
		Second Grammar	1883-84
		First Grammar	1884-85
	(P)	First Grammar	1895-97

HAYES, WILLIAM	(S)	Third Grammar Classics	1883-84 1884-86
HÉBERT, J.	(S)	Prefect	1865-67
HEIDENREICH, HUBERT	(P)	German	1883-85
HOLLOHAN, JOHN H.	(S)	Third Grammar	1887-88
HOLLOHAN, MARTIN J.	(S)	Belles-Lettres	1885-86
	(P)	Belles-Lettres	1894-97
HOWLE, FRANCIS DE S.	(S)	Third Grammar Second Academic	1894-96 1896-97
HUDON, E.	(S)	Ass't Pref. Third Grammar	1860-61 1865-66
HUDON, HYACINTHE	(S)	French and German, Pref. Discip.	1868-69
HUDON, HENRY	(P)	Third Grammar Second Grammar Vice-Pres. and Prefect President	1855-56 1856-57 1857-60 '63-70 1870-80
JERGE, JOSEPH	(S)	First Grammar Classics Introductory (P) Moral. Phil. Ass't Pref.	1871-72 1872-73 1873-74 1879-80 1880-81
JONES, ARTHUR E.	(P)	Belles-Lettres	1874-75
JOUIN, LOUIS	(P)	Minister, Math., French Classics Logic, etc.	1849-50 1851-52 1859-60 '77-79
JUDGE, HENRY A.	(S)	Second Grammar	1888-91
KAVANAGH, HENRY	(S)	Ass't Pref.	1878-79
KAVANAGH, LAWRENCE	(S)	Belles-Lettres Rhetoric	1882-83 1883-84
KAYSER, PETER	(S)	Trigonom., Geom., Algebra	1884-88
	(P)	Higher Math.	1892-93
KEAN, J.	(S)	Ass't Pref.	1853-55
KELLEY, DENIS A.	(P)	First Grammar Classics	1881-82 1882-83
KELLEY, JAMES V.	(P)	Belles-Lettres	1893-94
KEVENNEY, JOHN C.	(S)	Ass't Pref. (P) Special Latin	1885-86 '87-88 1894-96
KLINKHARDT, G.	(S)	Commercial	1852-55
KOBLER, A.	(P)	Math., German, etc.	1850-54
KOERNER, JOSEPH	(Bro.)	German	1875-79
KRIM, GEORGE J.	(S)	Third Academic	1896-97
LAMB, CHARLES B.	(S)	Third Grammar Second Grammar	1893-94 1894-95

LANGCAKE, A. M.	(S)	Third Grammar	1854-55
		First Grammar	1857-59
	(P)	First Grammar	1864-65
		Classics	1865-67
LANE, CHARLES E.	(S)	Third Grammar	1894-95
LANGLOIS, HUGH D.	(S)	Second Grammar	1862-63
	(P)	Classics	1877-79
		Introductory	1879-82
LARKIN, JOHN	(P)	President	1847-49
LARUE, ALFRED	(S)	Second Grammar	1873-74
LEBLANC, LOUIS	(S)	Third Grammar	1878-79
LIBRETON, PETER	(P)	First Grammar	1847-48
LUCAS, GEORGE	(S)	Introductory	1878-79
		Second Grammar	1879-80
LUNNY, JOHN J.	(S)	Third Grammar	1894-96
		Ass't Pref.	1896-97
LONGPRÉ, J. B.	(S)	Ass't Pref.	1862-63
LORY, H.	(S)	Pref. Discip., etc.	1861-63
LOYZANCE, JOSEPH	(P)	Commercial	1853-54
		Natural Phil., etc.	1854-56
		Treasurer	1856 60
		President and Treas.	1863-65
		President	1865-70
LYNCH, D.	(P)	Rhetoric	1860-61
MACGOLDRICK, SAMUEL J. (S)		Second Grammar	1878-79
		First Grammar	1879-80
		Physics, etc.	1880-82
MACKSEY, CHARLES B.	(S)	First Grammar	1886-87
MAGEVNEY, HUGH L.	(P)	Mental Phil.	1881-82
MAGRATH, EDWARD J.	(S)	Third Grammar	1884-85
		Second Grammar	1885-86
		Pref. Preparat. Dept.	1886-88
MAHAN, JOHN T.	(S)	Ass't Pref.	1883-84
MAHONY, MICHAEL	(S)	Third Grammar	1890-92
		Second Grammar	1892-93
MARECHAL, FRANCIS X.	(P)	Third Grammar	1853-54
MATTHEWS, J. BRENT	(S)	Third Grammar	1892-93
MERRICK, DAVID A.	(P)	Treasurer	1873-80
		President	1888-91
MIGNARD, P.	(P)	Ass't Pref. and Librarian	1859-60
MONROE, F	(P)	Rhetoric	1864-65
		Math., Physics and Astronomy	1865-66
		Pref. Stud. Commercial	1870-71

MOYLAN, W.	(P)	Latin and French Second Grammar	1852-53 1853-54
MULRY, MICHAEL H.	(P)	Ass't Pref.	1882-84
MURPHY, H.	(S)	First Preparat. Classics Second Grammar Belles-Lettres	1858-59 1859-60 1861-62 1862-63
MURPHY, JOHN J.	(P)	President	1885-88
MURPHY, THOMAS E.	(P)	President	1894-97
MC AULEY, JOHN J.	(S)	Belles-Lettres	1865-68
	(P)	Rhetoric History and Math.	1876-77 '78-79 1877-78
MC CARTHY, MICHAEL R.	(S)	Arith. and Elocution Ass't Treas. and Elocution	1889-91 1891-94
Mc DONELL, ALAN	(S)	English and Arith. Commercial Rudiments and Ass't Pref.	1856-57 1857-58 1858-59
	(P)	Ass't Pref. Pref. Discip.	1863-64 1864-68
Mc DONNELL, A. M.	(S)	Second Grammar First Grammar	1854-55 1855-56
Mc GEE, E. F.	(S)	Math., Mineral, etc.	1869-70
Mc GINNEY, PATRICK	(P)	Second Grammar	1880-82
Mc GOVERN, JOHN	(S)	Third Grammar	1877-78
Mc KINNON, NEIL N.	(P)	Moral Phil.	1881-83
Mc LAUGHLIN, LALOR R.	(S)	Second Grammar First Grammar	1893-94 1894-97
Mc QUAID, P.	(S)	Preparat. Eng., Arith., etc. First Preparat. Third Grammar	1856-57 1857-58 1858-59
	(P)	Second Grammar	1865-66
Mc QUILIAN, PATRICK A.	(P)	Second Grammar	1893-94
Mc TAMMANY, EDWARD	(S)	Third Grammar Second Grammar Belles-Lettres Algebra, Ass't Pref., Libr.	1871-72 1872-73 1875-76 1876-77
NASH, MICHAEL	(S)	Third Grammar, etc. Eng., Arith., B'k-keeping	1848-50 1850-52
NEAULT, OLIVER	(S)	Second Grammar First Grammar	1876-77 1877-78
NOEL, FABIAN S.	(S)	Ass't Pref. Introductory and Algebra	1880-83 1883-84

O'BRIEN, MICHAEL H.	(S)	First Grammar	1878-79
		Classics	1879-81
	(P)	Mental Phil.	1893-97
O'CARROLL, PETER J.	(P)	Proc.	1894-97
O'CONNELL, AMBROSE X.	(S)	Third Grammar	1891 92
O'CONNELL, RAPHAEL V.	(S)	Belles-Lettres	1880-82 '83-84
		First Grammar	1882-83
O'CONNOR, CHARLES J.	(S)	Classics	1873-74 '75-76
	(P)	Vice-Pres., Pref. Stud.	1879-81
		Librarian	1881-82
O'CONNOR, JAMES A.	(S)	Second Grammar	1886-87
		First Grammar	1887-88
O'CONNOR, JEREMIAH	(P)	Moral Phil.	1884-88
O'CONOR, JOHN F. X.	(P)	Vice-Pres., Pref. Stud.	1887-89
		Rhetoric	1890 92 '94-97
		Mental Phil.	1892-94
O'HARA, JOHN J.	(S)	Second Grammar	1888-89
		First Grammar	1889-90
		Classics	1890-92
O'LALOR, CHARLES H.	(S)	Third Grammar	1894-95
O'REILLY, PATRICK	(S)	Third Grammar	1863-64
	(P)	Classics	1877-78
O'SULLIVAN, DENIS T.	(S)	Math., Chem., Physics, etc.	1883-88
OUELLLET, THOMAS	(P)	Classics—French	1849 50
		Second Grammar	1855-56
PARDOW, WILLIAM O'B.	(S)	Ass't Pref. Stud.	1871-72
		Ass't Pref. Com.	1872-73
		Ass't Pref. Stud. and Math.	1873-75
	(P)	Rhetoric	1880-81
		Vice-Pres., Pref. Stud.	1881-83
		Moral Phil.	1883-84
		Mental Phil.	1890-91
		President	1891-93
PERRON, JAMES	(P)	Math.	1861-62
		Treasurer	1870-73
PETIT, NICHOLAS	(P)		1847-48
PLANTE, DAVID C.	(S)	Introductory	1874-75
		Ass't Pref.	1875-76
		Greek and Latin	1876-77
	(P)	Ass't Pref. and Librarian	1877-78
POWERS, FRANCIS P.	(P)	Pref. Preparat. Dept.	1890-91 '96-97

PRENDERGAST, JOHN	(S) Second Grammar First Grammar Rhetoric Third Grammar (P) Pref. Stud. Vice-Pres., Pref. Stud. Math., Phil., Evid. of Relig.	1871-72 1872-73 1873-74 1874-75 1875-76 1876-78 1882-88
QUIGLEY, WILLIAM	(P) Minister	1895-97
QUILL, PATRICK	(P) Belles-Lettres	1886-87 '88-89
RACICOT, P.	(S) Second Grammar Math., Mineral, Bot., Zool.	1859-60 1868-69
RAPP, ANDREW	(S) Ass't Pref., German	1879-80
RAYMOND, EDWARD	(S) Ass't Pref.	1891-94
REGNIER, A.	(P) Lat., Gr., etc. Ass't Pref. Discip. and Com.	1851-52 1852-53
RENAUD, FRANCIS X.	(S) Second Grammar First Grammar Classics Pref. Commercial and Preparat. Math., Geom., and Bot.	1868-69 1869-70 1870-71 1871-72 1872-73
RENAUD, IGNATIUS	(S) Second Grammar First Grammar Classics (P) Classics First Grammar French	1864-65 1865-67 1867-68 1868-70 1870-71 1872-73
RISLER, ÉMILE	(Bro.) Writing Writing and Drawing Drawing	1851-53 1853-68 '73-82 1882-97
ROACH, DAVID H.	(S) Academic	1894-97
ROCHE, EDWARD J.	(S) Ass't Prefect	1891-92
ROCKWELL, JOSEPH H.	(S) Second Grammar Classics (P) Belles-Lettres, Math. Freshman	1887-88 1888-89 1889-92 1896-97
RONAYNE, MAURICE	(P) Rhetoric History, etc.	1857-60 1861-62 '71-74 1874-75 1879-90 '94-97
RUSSELL, FRANCIS G.	(S) Third Grammar Second Grammar Classics	1889-91 1891-92 1893-94
RYAN, L. EUGENE	(S) Third Grammar Ass't Pref. Discip.	1887-88 1894-95

RYAN, JOHN	(P)	President	1849-51
		President and Treasurer	1851-55
SADLIER, F. X.	(S)	Introductory	1879-80
SCHEMMEL, SERAPHIM	(P)	Logic, etc.	1866-68
		Librarian	1876-77
SCHMIDT, JOSEPH V.	(P)	Second Grammar	1892-93
		First Grammar	1893-94
		Classics	1894-95
SCHNEIDER, G.	(P)	Chaplain and Librarian	1861-62
SCHNEIDER, L.	(P)	Belles-Lettres	1860-61
		Logic, etc.	1861-64
SCOTT, MARTIN E.	(S)	Third Grammar	1893-94
		Second Grammar	1894-96
SHEA, JOSEPH	(S)	Classics	1852-53
		Rhetoric	1853-57
	(P)	Rhetoric	1874-76
		Logic, etc.	1876-77
		Pref. Stud., Ethics	1877-78
		Vice-Pres., Pref. Stud.	1878-79
		Mental Phil., Evid. of Relig.	1879-81
SHERLOCK, J.	(S)	English	1851-52
	(P)	Third Grammar	1859-60
		Second Grammar	1860-61
SINGLETON, WILLIAM S.	(S)	First Grammar	1893-95
SMITH, FRANCIS A.	(S)	Classics	1871-72
SNIVELY, D.	(S)	Nat. Phil., etc.	1859-60
SODERINI, TIBERIUS	(P)	Latin and Gr.	1847-48
SPILLANE, EDWARD P.	(P)	Ass't Pres.	1891-92
		Rhetoric	1892-93
		Vice-Pres. and Pref. of Stud.	1893-95
STAEDLMAN, JOSEPH M.	(P)	Classics	1892-93 '94-96
		Second Grammar	1893-94
TELLIER, R. J.	(P)	Vice-Pres. and Prefect	1851-54
THEBAUD, AUGUSTE J.	(P)	History	1875-77
THIRY, THEODORE	(P)	Latin and French	1851-53
		First Grammar	1853-54 '61-62
		Classics	1854-57
		Third Grammar	1857-58 '60-61
		Second Grammar	1862-64
		Ass't Prof.	1864-66
		Chaplain	1866-68
TIERNEY, L.	(S)	First Grammar	1863-64
		Classics	1864-65

TISSOT, P.	(P)	Treasurer	1860-61
TREACY, WILLIAM	(S)	Second Grammar	1877-78
TONDORF, FRANCIS A.	(S)	Academic	1895-96
TREANOR, JOHN A.	(S)	Latin and Ass't Pref.	1861-62
	(P)	Vice-Pres't., Pref. Stud., etc.	1874-76
TRUEMPER, WILLIAM	(P)	German	1877-78
TURGEON, ADRIAN D.	(S)	Classics	1874-75
ULRICH, ALBERT A.	(P)	Chemistry	1895-97
VERHEYDEN, PETER	(P)	Procurator, etc.	1848-49
VETTER, JOSEPH	(P)	Evidences of Relig.	1880-81
VIAU, CHARLES	(S)	Third Grammar	1872-73
VIGNON, F.	(P)	Ass't Librar.	1864-65
WALSH, WILLIAM H.	(S)	Introductory	1880-81
		Third Grammar	1881-82
		Second Grammar	1882-83
		First Grammar	1883-84
		Pref. Preparat. Dept.	1884-86
WEBER, LOUIS S.	(S)	Third Grammar	1888-89
WEGER, J.	(P)	Latin and German	1852-53
		Classics	1853-54
WHITNEY, JOHN D.	(P)	Math., and Ass't Pref.	1870-81
		Math. and Librar.	1881-83
WHYTE, RICHARD	(P)	Evidences of Relig.	1875-76
		History	1878-79
WILLIAMS, JOSEPH J.	(S)	Ass't Pref. and Registrar	1896-97
WYNNE, JOHN J.	(S)	Physics., Chem., Geol.	1882-83
		Classics	1883-84
		Belles-Lettres	1884-85
		Rhetoric	1885-86
YOUNG, JOHN B.	(S)	Introductory	1875-77
		Ass't Pref., Choir, etc.	1877-78
	(P)	Ass't Pref., Choir, etc.	1878-92
		Choir Master	1892-97

AUXILIARY PROFESSORS AND TEACHERS.

AMMANN, J.	1864-65	EDWARDS, JOHN	1857-64
BERMINGHAM, C.	1873-74	EVANS, F. J.	1875-80
BLOCK, J. D.	1868-70	FAHEY, J. J.	1876-77
BODDY, WM. B. J.	1869-73	FERNANDEZ, JOSE F.	1887-89
BOYLAN, WM. A.	1887-88	FITZHARRIS, JOHN F.	1868-69
BRANN, HENRY A.	1856-57	FITZSIMMONS, J. J.	1888-90
BROPHY, MARTIN J.	1864-65	FLYNN, JOSEPH P.	1883-84
BROPHY, P. J.	1868-69	FLYNN, PAUL V.	1866-67
BUCKLEY, JOHN	1872-76	FOX, JOSEPH F.	1875-78
BURKE, W. H.	1878-82	GOOD, WILLIAM H.	1889-90
CAHALAN, JOHN E.	1863-65	GLEASON, PATRICK	1858-62
CALLAGHAN, M.	1860-66	GLESON, JOHN A.	1867-69
CAPONILLIEZ, C. J.	1870-71	GREGORY, A. W.	1879-80
CAREY, JAMES	1875-76	HANSELMANN, J. F.	1875-76
CASSIDY, PETER	1862-65	HAROLD, P. J.	1874-75
CLARK, THOMAS W.	1885-86	HARRIGAN, JOS. D.	1880-83
COFFEE, J.	1873-74	HERBERMANN, C. G.	1858-69
COLLIÈRE, L. E.	1867-68	HICKEY, DAVID J.	1872-73
COLLINS, M. D.	1888-89	HIGGINS, JOHN F.	1876-81
CONBOY, JAMES N.	1887-88	HOFFMAN, J. P.	1868-69
CORLEY, CHARLES R.	1866-67	HOGAN, JOHN	1865-70
COSTELLO, THOS. F.	1879-82	HOGUE, THOMAS A.	1880-81
COUGHLAN, JERE.	1864-66	HOYT, J. A.	1851-55
CREMIN, DENIS	1866-68	JAMES, BERNARD E.	1886-87
CREMIN, MICH'L A.	1868-71	JOHNSTON, E. D.	1877-78
DAY, JOHN D.	1889-92	JOHNSTON, J. C.	1875-76
DELANEY, JOSEPH F.	1883-84	KANE, EDWARD C.	1888-89
DELANEY, T. F. X.	1866-67	KAYSER, PETER	1876-77
DERVIN, L.	1867-68	KAVANAGH, H. W.	1867-68
DILLON, THOMAS J.	1884-87	KEANE, BERNARD	1878-79
DIONNE, LOUIS	1873-74	KEANE, JOSEPH L.	1887-88
DOHERTY, TH. A.	1890-92	KELAGHAN, PETER	1862-64
DOHONEY, J.	1857-58	KELLNER, JOHN A.	1874-75
D'ORBESSON, F.	1884-86	KELLY, MICHAEL J.	1891-92
DORRITY, JOHN H.	1870-71		
DOYLE, JOHN	1891-92		
DURRARD, F. T.	1870-72		

LAMB, J.	1856-57	O'NEILL, C. F. H.	1871-72
LYNCH, JOHN F.	1868-69	O'NEILL, JOHN	1871-72
		O'REILLY, JOHN	1847-48
MCCLOSKEY, P. J.	1872-73	O'REILLY, T. S.	1865-66
McCONNIN, J. B.	1868-69	O'RORKE, P. A.	1869-70
McCoy, P. J.	1857-58	O'RYAN, F.	1854-56
McCUDDIN, T. H.	1864-66	O'RYAN, J.	1852-53
McCUE, JOSEPH J.	1882-83 1884-85	O'RYAN, P.	1854-56
McDERMOTT, JOHN	1869-70 1874-75	O'SULLIVAN, D. T.	1874-76
McDONOUGH, T. J.	1871-72	O'TOOLE, W. F.	1878-79
McELHINNEY, D.	1873-75	PROBEY, HENRY	1893-94 1895-97
McELHINNEY, J.	1865-67	QUACKENBOS, G.	1885-88
McELROY, JAMES T.	1875-76 1877-79	QUACKENBOS, G. H.	1886-88
McGINLEY, R. J.	1871-72	REARDON, J. J.	1874-76
McGLYNN, JAMES	1876-77	REDDAN, J. H.	1871-73
McHUGH, P. J.	1884-85	REILLY, A. W.	1871-72 1873-74
MCKENNA, C. M.	1866-77	REILLY, PHILIP J.	1876-86 1892-97
MCLEOD, P. C.	1866-67	ROGERS, A. J.	1879-81
MCNALLY, HENRY	1873-74	ROONEY, THOMAS	1865-66
MCNEILLY, JOHN C.	1890-91	SCHNUGG, F. J.	1880-81
MCSHANE, E.	1872-73	SMITH, J. L.	1874-76
MAGEE, RICHARD J.	1891-96	SMYTH, W. J.	1888-90
MAHONY, C. V.	1869-70	SWANTON, THOMAS	1864-65
MAHONY, M. J.	1867-68	TONER, L. F. X.	1869-71
MARTIN, P. J.	1869-71	TUREAUD, B.	1890-91 1895-96
MELANEPHY, J. P.	1871-72	TUFTS, HERBERT,	1878-79
MOLPHY, JOSEPH P.	1870-71		
MOORE, M. B.	1866-67	VAN DE VELDE, P.	1868-70 1875-76
MORRISSEY, MICHAEL	1891-92	VANE, R. J.	1884-86
MURPHY, JOSEPH P.	1886-87		
MURRAY, B. P.	1874-77		
NEWTON, V. M.	1878-79		
O'BIRNE, P.	1873-74		
O'BRIEN, EDWARD C.	1880-81		
O'BRIEN, JOHN A.	1864-68		
O'BRIEN, JOHN L.	1873-74		
O'CLERY, T.	1873-74		
O'FLAHERTY, W. P.	1889-91		
O'HANLON, P. J.	1869-70		
O'KEEFE, CHAS M.	1864-65		
O'LEARY, J. S.	1869-72		
O'MALLEY, J.	1859-60		
		ZIMMER, HENRY A.	1868-69
		ZIMMER, HENRY J.	1867-68

MUSIC

BAILINI, FRANCIS	1853-56	FANCIULLI, F.	1879-80
BERGÉ, W.	1850-53 1861-64	HARTMANN, W.	1864-65
BRAUN, MAX	1867-68	SIMON, F.	1859-61 1868-75
DESSANE, A.	1865-67	WEISMÜLLER, J.	1857-59

DRAWING

COLLIÈR, E. L.	1864-68	HERRERA, A. A.	1871-73
		SHAUGHNESSY, A. J.	1868-71 1880-88

ELOCUTION

FROBISCHER, J. E.	1866-70 1873-81	MUNRO, P. J. M.	1894-97
		WILLIAMS, F.	1889-90

CHEMISTRY

ENGELHARDT, F. E.	1861-67	O'CONNOR, JOS. T.	1875-76
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LANGUAGES

CHEVALINE, THEODORE T.	French	1871-72
FASSBENDER, WILLIAM	French and German	1869-70
HETZEL, J.	German	1866-67
HOFFMAN, J. P.	German	1868-69
HOYT, J. A.	English	1851-55
HUSS, P.	German	1873-74
MC SHEA, W.	English	1850-51
MOTZ, WILLIAM J.	German	1895-96
OCKER, P.	German	1871-72
SCHRAGE, H. J.	German	1867-68
SCHWARTZ, WILLIAM R.	German	1895-96
TOURET, EUGENE	French	1874-75
VÖLKER JAMES A.	German	1874-75
WARNER, GEORGE	English and French	1848-51
WELSH, M.	English	1850-52

MILITARY SCIENCE

DRUM, JOHN, CAPTAIN, 10th Infantry, U. S. A.	1893-97
LEONARD, PAUL F., CAPTAIN, 69th Reg't N. G. S. N. Y.	1889-90 1891-92
MÜLLER, RICHARD, SERGEANT MAJOR, 1st Artillery, U. S. A.	1890-91

ADDRESSES TO GRADUATES.

NONE DELIVERED FROM 1847 TO 1861.

REV. JOSEPH WOODS, A.M., '55	1861
REV. THOMAS KILLEEN, A.M., '55	1862
REV. HENRY A. BRANN, D.D., '57	1863
REV. P. F. MCSWEENEY, D.D.	1864
REV. J. H. McGEAN, '61	1865
REV. G. A. HEALY, '60	1866
REV. J. EDWARDS, A.M., '62	1867
REV. W. J. LANE, '63	1868
REV. J. T. BARRY, '62	1869
REV. ANDREW O'REILLY, '61	1870
REV. CHAS. A. REILLY, '62	1871
REV. JAMES J. MORIARITY, '61	1872
REV. WINAND M. WIGGER, D.D., '60	1873
REV. E. F. X. MCSWEENEY, D.D., '62	1874
REV. PATRICK LOUGHHRAN, '65	1875
REV. JAMES T. CURRAN, D.D., '69	1876
REV. PATRICK F. O'HARE, '68	1877
REV. CHARLES R. CORLEY	1878
REV. RICHARD BRENNAN, LL.D.	1879
CHARLES G. HERBERMANN, LL.D., '58	1880
REV. CHARLES M. O'KEEFE, '65	1881
HON. FRANCIS P. TREANOR, '77	1882
RT. REV. W. M. WIGGER, D.D., '60	1883
REV. FRANCIS H. WALL, D.D., '72	1884
REV. JAMES J. MORIARITY, LL.D., '61	1885
REV. CHARLES M. O'KEEFE, LL.D., '65	1886
HON. W. BOURKE COCKRAN, LL.D.	1887
REV. JAMES H. McGEAN, '61	1888
HON. RICHARD O'GORMAN	1889
HON. MORGAN J. O'BRIEN, A.M.	1890
GEN. JAMES R. O'BEIRNE	1891
HON. EDMUND F. DUNNE	1892
VERY REV. JOSEPH F. MOONEY, LL.D.	1893
VERY REV. JAMES A. McFAUL, A.M.	1894
JOSEPH W. CARROLL, A.M., '79	1895
RT. REV. MGR. P. J. McNAMARA, V.G., '67	1896

(228)

APPENDIX II.

FOUNDED SCHOLARSHIPS.

At present, since 1894, owing to reduced rates of interest prevailing, \$1,500 are required to found a scholarship—in the beginning but \$1,000 was required. The founder has the right in perpetuity to keep one boy free in the College or in the Academic Department.

THE CARDINAL McCLOSKEY SCHOLARSHIP, founded in memory of His Eminence, Cardinal McCloskey, second Archbishop of New York.

“A FRIEND OF YOUTH AND EDUCATION” SCHOLARSHIP.

THE DANIEL DEVLIN	"
THE JEREMIAH DEVLIN	"
THE MRS. ANNA H. B. WARD	"
THE EUGENE KELLY	"
THE HON. JOHN J. BRADLEY	"
“A LADY, FRIEND OF EDUCATION”	"
THE WILLIAM S. CALDWELL	"
THE MRS. DANIEL DEVLIN	"
THE PATRICK BROPHY	"
THE HUGH O'DONOGHUE	"
THE JOSEPH O'DONOHUE	"
THE XAVIER ALUMNI SODALITY	"
THE JAMES O'DONOHUE	"
THE REV. T. THIRY, S.J.	"
THE O'CALLAGHAN MCSWEENEY MEMORIAL	"
THE DANIEL O'CONOR MEMORIAL	"
THE LOUIS BENZIGER	"
THE “PROPAGANDA”	"
THE HON. WILLIAM BOURKE COCKRAN	"
THE MEN'S SODALITY	"
THE JOHN DONOVAN	"
THE MRS. JOHN DONOVAN	"
THE PETER J. CONNOLLY	"
THE MRS. MARY E. O'BEIRNE	"

DONORS OF MEDALS AND PURSES.

N. B. NONE RECORDED BEFORE 1867-8.

1867-68	1877-78
GOLD MEDALS	
REV. WILLIAM J. LANE, '63.	REV. JAMES J. MORIARTY, '61.
REV. JOHN EDWARDS, '62.	REV. MARTIN J. BROPHY, '65.
1868-69	RT. REV. P. J. McNAMARA, '67
REV. P. F. MCSWEENEY, D.D.	1878-79
HON. THOMAS A. LEDWITH.	REV. MARTIN J. BROPHY, '65.
1869-70	REV. JAMES S. DUFFY, '69.
REV. E. F. X. MCSWEENEY, D.D.,	REV. CHARLES F. PAYTEN, '73.
'62.	1879-80
REV. JOHN R. McDONALD.	MR. THOMAS S. O'BRIEN, '70.
1870-71	REV. DAVID J. HICKEY, '72.
REV. MICHAEL MCALLEER.	REV. H. A. GALLAGHER, '69.
REV. MICHAEL CURRAN.	HON. FRANCIS P. TREANOR, '77.
1871-72	1880-81
VERY REV. T. S. PRESTON, V.G.	PROF. C. G. HERBERMANN, '58.
REV. MICH'L CALLAGHAN, '65.	REV. JOHN EDWARDS, '62.
HON. JOHN KELLY.	REV. MICHAEL NEVIN, '65.
1872-73	REV. JOHN P. HOFFMAN, '67.
REV. HENRY A. BRANN, '57.	REV. J. T. CURRAN, D.D. '69.
REV. JAMES H. MCGEAN, '61.	REV. EDW. T. McGINLEY, '69.
HON. JOHN J. BRADLEY.	1881-82
1873-74	REV. THOMAS M. KILLEEN, '55.
REV. GABRIEL A. HEALY, '60.	REV. ANDREW O'REILLY, '61.
1874-75	REV. RICHARD BRENNAN.
REV. LAWRENCE TONER.	MR. JOHN A. MOONEY, '59.
REV. JOSEPH COUGHLAN.	1882-83
REV. PETER O'NEILL.	REV. M. C. O'FARRELL.
1875-76	REV. TERENCE J. EARLY, '64.
REV. JOHN EDWARDS, '62.	REV. EUGENE J. DONNELLY, '72.
REV. PETER O'NEILL.	REV. P. F. DEALY, S.J., A PURSE
REV. CHARLES R. CORLEY, '78.	OF \$100.
1876-77	1883-84
REV. PATRICK F. O'HARE, '68.	RT. REV. W. M. WIGGER, D.D., '60.
REV. JOHN S. COLTON, '68.	REV. MICH'L CALLAGHAN, '65.
	REV. CHARLES M. O'KEEFE, '65.

(230)

1884-85

REV. ROBERT FULTON, S.J.
 REV. DANIEL J. CORKERY, '68.
 HON. JOSEPH F. MOSHER, '66.
 HON. EDMUND J. HEALY, '68.

1885-86

REV. JAMES J. MORIARITY, '61.
 REV. THOMAS J. DUCEY.
 REV. CHARLES M. O'KEEFE, '65.
 MR. THOS. M. McCARTHY, '68.

1886-87

REV. M. C. O'FARRELL.
 REV. JOHN EDWARDS, '62.
 THE ALUMNI ASSOCIATION.
 TWO ALUMNI.

1887-88

REV. CHARLES H. COLTON.
 MR. FRANCIS X. BROSNAN, '86.
 REV. MICH'L CALLAGHAN, '65.
 HON. WILLIAM H. CRAIN, '67.
 MR. FRANCIS J. SULLIVAN, '75.

1888-89

HON. JOHN D. CRIMMINS.
 MR. FORBES J. HENNESSY, '88.
 MR. THEODORE TACK.
 MR. WILLIAM SCHICKEL.
 HON. W. BOURKE COCKRAN.
 MR. LAURENCE J. CALLAHAN.
 MR. PAUL THEBAUD.

1889-90

XAVIER ALUMNI SODALITY.
 REV. JAMES M. GALLIGAN, '65.
 REV. PATRICK W. TANDY.
 MR. JAMES J. DOHERTY.
 REV. H. A. BRANN, D.D., '57.
 MR. DANIEL J. O'CONOR, '64.
 REV. JAMES J. DOUGHERTY.

1890-91

XAVIER ALUMNI SODALITY.
 REV. F. H. WALL, D.D., '72.
 REV. P. F. O'HARE, '68.
 MR. JAMES D. LYNCH.
 MR. EDWARD PRIAL.

A FRIEND.

MR. THOMAS F. O'REILLY.
 RT. REV. MGR. J. DE CONCILIO.
 REV. HENRY A. BRANN, DD., '57.
 REV. P. H. BRENNAN, S.J.

1891-92

XAVIER ALUMNI SODALITY.

A FRIEND.
 MR. JAMES J. TREANOR, '63.
 HON. MORGAN J. O'BRIEN.

A FRIEND.

A FRIEND.

A FRIEND.

MR. JOHN WHALEN.

MR. JOHN WHALEN.

1892-93

XAVIER ALUMNI SODALITY.
 XAVIER ALUMNI ASSOCIATION.
 THE POST-GRADUATE CLASS.

1893-94

DR. MICHAEL A. CREMIN, '71.
 THE POST-GRADUATE CLASS.
 A PURSE OF \$50 IN GOLD GIVEN
 BY XAVIER ALUMNI ASSO-
 CIATION.

1894-95

REV. MICH'L CALLAGHAN, '65.
 REV. MICH'L CALLAGHAN, '65.
 DR. THOMAS S. O'BRIEN, '70.
 MR. CHARLES W. SLOANE.
 A FRIEND OF EDUCATION.
 A FRIEND OF EDUCATION.
 HON. FORBES J. HENNESSY, '88.
 A PURSE OF \$50 IN GOLD BY
 XAVIER ALUMNI ASSOCIA-
 TION.

1895-96

POST-GRADUATE CLASS OF '95.
 POST-GRADUATE CLASS OF '95
 MR. JOSEPH W. CARROLL, '79.
 MR. EDWARD B. AMEND, '77.
 VERY REV. E. M. SWEENEY, '74.
 MR. JOHN E. CAHALAN, '65.

MR. AND MRS. M. J. MURPHY.
 REV. JAMES S. DUFFY, '69.
 REV. JOSEPH E. McCOY, '81.
 MR. GEORGE R. MURPHY, '95.
 REV. F. H. WALL, D.D., '72.
 REV. C. H. COLTON, A.M.
 F. J. QUINLAN, M.D., LL.D.

1896-97

XAVIER ALUMNI SODALITY
 (Founded).
 DR. CHARLES G. HEBERMANN,
 '58.
 REV. HENRY A. BRANN, D.D.,
 '57.

REV. JOHN EDWARDS, '62.
 DR. JOHN BYRNE, LL.D.
 GEORGE R. MURPHY, '95.
 BRENNAN MEMORIAL (Founded)
 THE CLASS OF '95.
 JOHN J. DELANY, '86.
 CAPTAIN JOHN DRUM, U.S.A.
 REV. TERENCE J. EARLY, '64.
 REV. D. F. X. BURKE, '77.
 REV. GABRIEL A. HEALY, '60.
 EDWARD C. BERGE.
 COLLEGE PURSE OF \$50.
 LITERARY SOCIETY OF
 ST. FRANCIS XAVIER'S
 CHURCH.



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DE LARO, JOAQUIN	1875-76
DESBRIES, REV. F.	1883-84
DEVLIN, MRS. DANIEL	1870-71
EDISON, THOMAS A.	1879-80
ESCUADON, ANTONIO	1874-75
FARLEY, MISS CATHARINE	1870-71
FULLERTON, F.	1886-87
HARGOUS, LOUIS E.	1869-70
JOSLIN, P.F., M.D.	1880-81
JOVE, MRS.	1869-70
LAWLER, JAMES F.	1869-70
LEACH, THOMAS W., U.S.N.	1869-70
LOYZANCE, REV. JOSEPH, S.J.	1882-83
MALONEY, JAMES A.	1886-87
MEAGHER, MRS. GEN. THOMAS F.	1885-86
MEYER, PROFESSOR	1879-80
MOREIRA, REV. FATHER	1869-70
NEWTON, A. M.	1872-73
O'BRIEN, ROBERT	1874-75
O'CONNELL, JOHN	1869-70
O'DONOGHUE, MICHAEL	1869-70
PARDOW, REV. ROBERT I., S.J.	1874-75
PEPPER, J. H.	1872-73
PURROY, MISS ROSA	1871-72
RENAUD, F. X., S.J.	1874-75
RICHARD, REV. FATHER	1883-84
SCHULACH, REV. FATHER, S.J.	1874-75
SEGURA, DON RICARDO	1873-74
SPICE, ROBERT, F.C.S.	1874-75 1883-84
THAU, HENRY	1873-74 1879-80
THEBAUD, JULIUS S.	1873-74
VLUEBERGHT, REV. JOHN, S.J.	1875-76
WOLFF, ERNEST A.	1874-75
WRIGHT, REV. H. L.	1883-84

APPENDIX III.

ALUMNI ASSOCIATION OF THE COLLEGE OF ST. FRANCIS XAVIER.

In April, 1879, a number of the Alumni of the College of St. Francis Xavier, on the invitation of Rev. Gabriel A. Healy, met at St. Bernard's Rectory, in West Fourteenth Street, to discuss the question of uniting the graduates of their Alma Mater in an Alumni Association. The project was viewed with favor by all the gentlemen present. Several of them were appointed a committee to draft a Constitution, while others prepared an invitation addressed to all graduates of the College, requesting them to meet at Steck Hall, No. 11 East Fourteenth Street, on the evening of Thursday, May 15, 1879, for the purpose of organization. In response to this call fifty-four graduates assembled, elected Rev. Gabriel A. Healy Chairman and completed the formal organization of the Xavier Alumni Association. A Constitution was adopted and the following officers were duly elected:

PRESIDENT . . .	CHARLES G. HERBERMANN, '58
FIRST VICE-PRESIDENT	REV. GABRIEL A. HEALY, '60
SECOND VICE-PRESIDENT .	THOMAS S. O'BRIEN, '70
HISTORIAN . . .	REV. WINAND M. WIGGER, '60
TREASURER	PETER CONDON, '68
SECRETARY . . .	CORNELIUS R. SULLIVAN, '73

The Alumni Association has now entered upon the nineteenth year of its existence. It has been prosperous from the beginning as to membership and its operations have been a source of honor and benefit to all concerned. In its hour of

greatest satisfaction, it cannot forbear to place on record its sense of gratitude towards Rev. Gabriel A. Healy, who was so active in urging and promoting its formation.

The following is a draft of the Constitution:

I.

This Association shall be called the Alumni Association of St. Francis Xavier's College.

II.

Its object shall be to perpetuate friendships formed at College, by mutual aid to benefit its members, and to further the interests of their *Alma Mater*.

III.

Only graduates of St. Francis Xavier's College who have received the degree of A.B. or A.M. in course, or such honorary degree as the College may confer, shall be admitted as members.

IV.

The yearly dues shall be Three Dollars, and shall be payable in January.

V.

The officers of this Association shall be a President, two Vice-Presidents, a Secretary, a Treasurer, and a Historian.

VI.

There shall be an Executive Committee, consisting of the officers and one member from each class. This Committee shall carry on the business of the Association.

VII.

The officers shall be chosen by ballot at the Annual Meeting of the Association by the general body thereof, and shall hold office for one year.

VIII.

The other members of the Executive Committee shall be named by their respective classes at the Annual Meeting.

IX.

An Annual Meeting for the transaction of business shall be held on the second Tuesday before Shrove Tuesday. Other meetings may be called by the Executive Committee.

X.

The Executive Committee shall, at each Annual Meeting, present a list of candidates for officers of the Association for the ensuing year.

XI.

Any member of the Association shall have the right to nominate opposition candidates.

XII.

In case no candidate shall have a majority of the votes cast, a second ballot shall be taken, when only the two candidates receiving the greatest number of votes shall be balloted for. No proxy votes shall be allowed.

XIII.

Any vacancy in the Board of Officers shall be filled by the Executive Committee.

XIV.

Members failing to pay their annual dues within the year shall be stricken from the roll of membership, but may be reinstated on payment of such dues.

XV.

These articles may be amended at any meeting by a two-thirds vote of the members present; provided, however, that notice of the amendments proposed shall have been given to

the members at least ten days previous to the meeting. All amendments to the Constitution that have been approved by the Executive Committee shall be sent by the Secretary to the members of the Association.

The Alumni Association has taken an active interest in all that concerns the welfare of the College. With a view to promoting scholarship it has offered medals and purses, from time to time, to be competed for by students still at college, and by graduates engaged in studying for a professional career. The first of these prizes, a purse of \$50.00, was offered in 1880, several members of the Association subscribing that sum as a reward for the first Alumnus to win a medal in a Law or Medical school. This prize was awarded to Mr. William E. Kissane, '80, in 1884, for having taken a prize in the University Medical College, for the best chemical report handed in the previous year. Similar prizes were won at the law school of the University of New York by Thomas Gilleran, in 1890, and by William H. Good, '89, in 1891. In 1896, Mr. Francis R. Stark, '93, was awarded a purse of \$50.00, for winning a fellowship in Columbia College.

Every year, about Shrove-tide, the Alumni Association holds one general business meeting, at which officers are elected for the ensuing year; and one informal social meeting, usually the night after the Commencement, for the purpose of receiving the new graduates as members of the Association. Besides these meetings, the Association has its annual banquet, usually on or near December 3, the name-day of the College, and, when circumstances warrant it, this banquet is made complimentary to some distinguished Alumnus or guest of the Association; thus, the annual dinner, in 1881, was in honor of Rt. Rev. Winand M. Wigger, D.D., '60; in 1892, in honor of Rt. Rev. Charles E. McDonnell, D.D., A.M., '85; in 1894, in honor of Rt. Rev. James E. McFaul, A.M., of '85; and in 1895 in honor of Rt. Rev. Patrick J. McNamara, S.T.L., '67. The preliminaries of all these meetings are

arranged by the Executive Committee, and by special committees delegated by them.

The Alumni Association has also taken part in the special celebrations of the College. It commemorated the twenty-fifth anniversary of the grant of the College charter by presenting the College with a set of maps, diagrams, lithographs and photographs, illustrating places, events and personages of interest to students of classical literature. This "Memorial and Retrospect" of the first fifty years in the existence of the College, is the tribute of the Alumni to their Alma Mater on the occasion of her Golden Jubilee, and the banquet given on this occasion is also under their auspices.

OFFICERS OF THE ALUMNI ASSOCIATION.

PRESIDENTS.

CARROLL, JOSEPH W., '79	1895-96
CONDON, PETER, '68	1890-92
HERBERMANN, CHAS. G., LL.D., '58	1879-86 1897
MEEHAN, THOMAS F., '73	1893-94
RIORDAN, REV. JOHN J., '69	1887
SLOANE, CHARLES W., '69	1888-89

FIRST VICE-PRESIDENTS.

AYLWARD, REV. MICHAEL V., '80	1895
BRANN, REV. HENRY A., D.D., '57	1883, '88, '96, '97
BROPHY, REV. M. J., '65	1882
DALY, REV. WILLIAM J. B., '81	1890-91
DELANY, REV. JOSEPH F., D.D., '83	1892
HEALY, REV. GABRIEL A., '60	1879-81 1889
KELLNER, REV. JOHN A., '75	1885
MYHAN, REV. THOMAS F., '84	1894
RIORDAN, REV. JOHN J., '69	1886
SLOANE, CHARLES W., '69	1887
WALL, REV. FRANCIS H., D.D., '72	1884
WALLACE, REV. THOMAS W., '80	1893



REV. JOHN J. RIORDAN, '69.

CHARLES G. HERBERMANN, LL.D., '58.

JOSEPH W. CARROLL, A.M., '80.

CHARLES W. SLOANE, A.M.

PETER CONDON, A.M., '68.

THOMAS F. MEEHAN, A.M., '73.

SECOND VICE-PRESIDENTS.

CARROLL, JOSEPH W., '79	1883
DELANEY, THOMAS J., '81	1884
HAAREN, JOHN H., '70	1889.95
HENNESSY, FORBES J., '88	1893
HERBERMANN, ALEXANDER J., '69	1894
MOSHER, THOMAS F., '66	1892
McCARTHY, THOMAS M., '68	1888
McCLOSKEY, FRANCIS A., '81	1886
McGUIRE, EDWARD J., '80	1885 '90
McKENNA, CHARLES F., '79	1891
McSWEENEY, DANIEL E., M.D., '61	1896-97
O'BRIEN, THOMAS S., '70	1879-80
ORR, WILLIAM C., '68	1882
SCHNUGG, FRANCIS J., '82	1887
SULLIVAN, CORNELIUS R., '73	1881

HISTORIANS.

BROWNE, RICHARD R., '68	1884
CAHALAN, JOHN E., '65	1894-97
DONOCHUE, FRANCIS X., '75	1892-93
MEEHAN, THOMAS F., '73	1888-91
MORIARTY, REV. JAMES J., '61	1887
O'CONOR, DANIEL J., '64	1885
RIORDAN, REV. JOHN J., '69	1880-83
SLOANE, CHARLES W., '69	1886
WIGGER, RT. REV. WINAND M., '60	1879

SECRETARIES.

AMEND, WILLIAM J., '79	1882-83
CREEDEN, JOSEPH D., '89	1891
FARGIS, JOSEPH H., '87	1892 '93, '95-'97
FENLON, JOHN T., '81	1888-90
MALONE, LAURENCE E., '82	1884-85
MEEHAN, THOMAS F., '73	1880-81
McGUIRE, EDWARD J., '80	1886-87
SULLIVAN, CORNELIUS R., '73	1879
THIERY, AUGUSTE M., '90	1894

TREASURERS.

AMEND, EDWARD B., '77	1887-97
CONDON, PETER, '68	1879-80
MOSHER, JOSEPH F., '66	1883-86
MURTHA, EUGENE B., M.D., '65	1881
O'CONOR, DANIEL J., '64	1882

ALUMNI.

(*DECEASED ALUMNI.)

Figures printed in italics denote that the degree taken that year was honorary. Other honorary degrees will be found in a list on page 257.

NAME.	A. B.	A. M.	OCCUPATION.	ADDRESS.
AHERN, MICHAEL J.	1896		Scholastic, S.J.	Frederick, Md.
AMEND, EDWARD B.	1877	1878	Lawyer	324 E. 87th St., City.
AMEND, WILLIAM J.,	1879	1880	Lawyer	324 E. 87th St., City.
AMY, ERNEST, J. H.	1882		Mining Engineer	Durango, Col.
AMY, LOUIS H.	1882		Banker	44 Wall St., City.
ASPER, WILLIAM C.	1897			117 E. 27th St., City.
AYLWARD, MICHAEL V.	1880	1881	Clergyman	1183 Franklin Ave., City.
 BAGLEY, JAMES K.	1878		Journalist	
BAINTON, JOSEPH H.	1897			11 W. 65th St., City.
BARRETT, JOHN I.	1885	1897	Clergyman	Cor. Greene and Clermont Aves., Brooklyn.
BARRETT, THOMAS I.	1891		Scholastic, S.J.	Woodstock, Md.
BARRY, FRANCIS A.	1895		Seminarian	236 E. 86th St., City.
BARRY, JAMES T.	1862		Clergyman	Rye, Westchester Co., N.Y.
*BAXTER, HENRY P.	1866		Clergyman	
BEAUDRY, JOSEPH A.	1874			
BENNETT, JOSEPH A.	1886	1897	Clergyman	149 McDonough St., Brooklyn.
BERGÉ, EDWARD W.	1878		Music Teacher	119 W. 28th St., City.
*BERMINGHAM, A. J.	1871		Journalist	
BERNARD, ROBERT W.		1894		
BETANCOURT, ALVARO	1870			
BISSONETTE, LOUIS A.	1875			
BLAKE, STEPHEN S.	1891			
*BLOCK, JOHN D.	1869	1870	Clergyman, O.S.B.	
BOLAND, FRANK A. K.		1897		25 Chambers St. City.
BOYLAN, WILLIAM A.	1887	1892	Principal	30 W. 16th St., City.
BOYLEN, LAURENCE J.	1871	1872	Clergyman	
BOURNE, WILLIAM, F.X.	1875		Physician	
BRADY, BERNARD G.	1881			
BRADY, JAMES A.	1892		Eccl. Student	Catholic University, Wash- ington, D.C.
BRADY, JAMES H.	1877	1881	Clergyman	All Saints' Hospital, Mor- ristown, N. J.
BRADY, JOHN F.	1892	1895	Seminarian	Dunwoodie, N. Y.
			(240)	

NAME.	A. B.	A. M.	OCCUPATION.	ADDRESS.
BRADLEY, DANIEL I.	1890		Real Estate	41 E. 68th St., City.
BRANN, HENRY A.	1857		Clergyman, D.D.	141 E. 43d St., City.
BRENNAN, JAMES J.	1877		Lawyer	
BRENNAN, ALF. T. V.	1897			317 E. 57th St., City.
BRODERICK, JOHN J.	1888	1889	Physician	174 Pacific Ave., Jersey City, N. J.
BROPHY, JOHN A.	1862	1863	Merchant	46 St. Mark's Ave., B'klyn.
*BROPHY, MARTIN J.	1865		Clergyman	
*BROPHY, PATRICK J.	1869	1870	Clergyman	
BROSNAN, F. X.	1886	1887	Civil Engineer	146 W. 74th St., City.
BROSNAN, JEREMIAH A.	1873		Clergyman	Brooklyn.
BROSNAN, JOHN	1890			518 Henry St., Brooklyn.
BROSNAN, JOHN A.	1878	1879	Clergyman, S.J.	Woodstock, Md.
BROSNAN, MICHAEL L.	1878		Merchant	130 W. 78th St., City.
BROSNAN, WILLIAM J.	1882	1883	Scholastic, S.J.	Fordham, N. Y.
BROWN, GEORGE F.	1886	1887	Clergyman	Hoboken, N. J.
BROWN, WILLIAM J.	1872		Merchant	113 Worth St., City.
BROWNE, RICHARD R.	1868	1869	Merchant	82 Pine St., City.
BURKE, DANIEL, F.X.	1877		Clergyman, D.D.	211 W. 141st St., City.
BURKE, JOHN J.	1896		Seminarian	Catholic University, Washington, D. C.
BURKE, THOMAS F.	1892		Clergyman	Catholic University, Washington, D. C.
BURNS, J. CLANCY	1884			168 W. 76th St., City.
*BURNS, JOHN H.	1871	1872	Journalist	
BUTLER, FRANCIS E.	1894	1895	Physician	42 E. 51st St., City.
BUTLER, JAMES H.	1863		Real Estate	
BUTLER, WALTER G.	1896	1897		42 E. 51st St., City.
*BYRNE, GARRETT J.	1863	1867	Lawyer	
BYRNE, JOSEPH		1893		415 S. 15th St., Omaha, Neb.
CADEGAN, JOHN J.		1892		
CAHALAN, JOHN E.	1865	1866	Professor	313 W. 54th St., City.
CAHILL, THOMAS L.	1881		Professor	
*CALLAGHAN, MICHAEL	1865	1866	Clergyman	
CALLAN, THOMAS J.		1874		
CALLANAN, THOMAS J.		1885	Professor	341 Halsey St., Brooklyn.
CAMERON, MALCOLM J.		1892		
CAMPBELL, EUGENE K.	1895	1897	Lawyer	20 W. 70th St., City.
CAMPBELL, JOSEPH A.	1886			214 Frost St., Brooklyn.
CAMPBELL, JOSEPH C.	1868		Clergyman	221 Richmond Terrace, Port Richmond, N. Y.
CAMPBELL, THOMAS J.	1866	1867	Clergyman, S.J.	St. John's College, Fordham, N. Y.

NAME.	A.B.	A.M.	OCCUPATION.	ADDRESS.
CARR, WILLIAM J.	1882		Lawyer	164 Bainbridge St., B'klyn.
CARROLL, JOSEPH W.	1879	1880	Lawyer	28 St. James' Place, "
*CARROLL, PETER V.	1865		Merchant	
CASEY, JAMES T.	1866		Clergymen, S.J.	Novitiate, Frederick, Md.
*CASSERLY, GEORGE J.	1878		Eccl. Student, C.S.P	
CASSIDY, PETER	1865		Clergymen, S.J.	17th and Stiles Sts., Philadelphia, Pa.
CHERRY, WILLIAM S.		1897		244 W. 71st St., City.
CLARK, THOMAS W.	1883	1886	Professor	156 E. 48th St., City.
CLARKE, RICHARD, JR.	1894		Lawyer	104 E. 73d St., City.
CLARKE, STUART N.	1890		Journalist	22 W. 134th St., City.
CLARKE, WILLIAM J.	1880		Real Estate	606 E. 139th St., City.
*CLEARY, JOHN D.	1869		Lawyer	
*COFFEY, JOHN F.	1876		Clergymen	
COLEMAN, CHARLES W.	1886	1887	Lawyer	77 E. 82d St., City.
COLEMAN, JOHN B.		1894		
*COLTON, JOHN S.	1868		Clergymen	
CONDON, PETER	1868	1871	Lawyer	49 Chambers St., City.
*CONNELL, EDWARD J.	1879	1880	Clergymen	
CONNOLLY, HENRY	1874	1887	Clergymen	1224 Hepburn Avenue, Louisville, Ky.
CONNOLLY, JAMES N.	1884		Clergymen	452 Madison Ave., City.
CONROY, EDWARD J.	1873	1874	Clergymen	Poughkeepsie, N. Y.
CONWAY, JOHN J.	1886		Clergymen	560 W. 133d St., City.
CONWAY, JOSEPH F.	1896		Seminarian	169 Luqueer St., Brooklyn.
*CONWAY, WALTER J.	1887			
*CORKERY, DANIEL J.	1868		Clergymen	Yonkers, N. Y.
CORLEY, CHARLES R.	1878		Clergymen	211 W. 141st St., City.
COYLE, DENIS	1881		Clergymen	Galveston, Texas.
*CRAIN, WILLIAM H.	1867	1874	M. C.,	500 E. 15th St., City.
CRANE, PETER J.	1897			49 Morris Street, Jersey
CRAVEN, JOSEPH J.	1882		Physician	City, N. J.
CREEDEN, EDWARD L.	1896		Law Student	232 E. 18th St., City.
CREEDEN, JOSEPH D.	1889	1892	Lawyer	232 E. 18th St., City.
CREEDEN, WILLIAM L.	1892		Eccl. Student	American College, Rome, Italy.
*CREMIN, MICHAEL A.	1871	1872	Physician	
CRONIN, EDMUND W.	1882		Clergymen	506 W. 153d St., City.
CROSSEY, JOHN J.	1896		Seminarian	Dunwoodie, N. Y.
CROWLEY, JAMES F.	1878		Clergymen	72 Maujer St., Brooklyn.
*CULLEN, BENJAMIN J.	1869			
CULLEN, JOHN J.	1879		Clergymen	Coney Island, N. Y.

NAME.	A. B.	A. M.	OCCUPATION.	ADDRESS.
CULLEN, THOMAS J.	1884		Clergyman, C.S.P.	415 W. 59th St. City.
CULLUM, HUGH P.	1882		Clergyman	560 W. 133d St., City.
CUNNINGHAM, R. S.	1896	1897		110 E. 85th St., City.
CUNNINGHAM, WM. A.	1862		Lawyer	Chancery Office, City.
CUNNINGHAM, WM. F.	1879		Clergyman, S.J.	144 Grand St., Jersey City.
CUNNINGHAM, WM P.	1883		Physician	688 Hudson St., City.
CURLEY, JOHN M.	1881		Clergyman	383 9th Ave., City.
CURRAN, JAMES T.	1869		Clergyman, D.D.	Peekskill, N. Y.
CURRAN, MICHAEL H.	1874	1875	Lawyer.	266 Hooper St., Brooklyn.
CURRY, JAMES B.	1878		Clergyman	Cornwall-on-Hudson, N.Y
CUSACK, THOMAS F.	1880		Clergyman	Rosendale, N. Y.
DAILY, JOHN M.	1888		Lawyer	32 Park Place, City.
DAILY, WILLIAM J.	1881		Clergyman	460 Madison Ave., City.
*DAVIS, WILLIAM P.	1894		Eccl. Student	
DEALY, LOUIS J.	1874		Clergyman	Fall River, Mass.
DELANEY, JOHN J.	1886		Lawyer	441 W. 34th St., City.
DELANEY, WM. F.	1895		Lawyer	312 High Street, Newark.
DELANY, JOSEPH F.	1883	1884	Clergyman	207 W. 96th St., City.
DELANY, THOMAS J.	1881	1882	Broker	74 Broadway, City.
DENNER, EDWARD F.	1891	1892	Physician	944 2d Ave., City.
DERMODY, JOHN J.	1896		Seminarian	Dunwoodie, N. Y.
DEVLIN, BERNARD J.	1893		Teacher	114 E. 90th St., City.
DEVLIN, FRANCIS C.	1868	1869	Lawyer	327 W. 45th St., City.
*DIXON, FELIX B.	1874		Clergyman	
*DIXON, JOHN A.	1863	1864		
DOHERTY, CHARLES J.	1875		Lawyer	
DOHERTY, THOMAS A.		1892		
DOLAN, THOMAS H.	1864			
*DOLAN, THOMAS P.	1862		Eccl. Student	
*DOLAN, WILLIAM	1859			
*DOLLARD, JAMES J.	1870			
DONAR, MICHAEL J.	1880			
DONLAN, JOHN J.	1893	1897	Clergyman	467 Court St., Brooklyn.
DONNELLY, EUGENE J.	1872	1873	Clergyman	Flushing, N. Y.
DONNELLY, JAMES B.	1882		Clergyman	
*DONNELLY, JOHN F.		1880		
DONOGHUE, F. X.	1875		Lawyer	45 Warburton Ave., Yonkers, N. Y.
DONOHUE, CHARLES	1886			San Remo Hotel, City.
DONOHUE, FRANCIS L.	1886		Lawyer	San Remo Hotel, City.
DONOHUE, GEORGE W.	1868			840 Union St., Brooklyn.
DONOHUE, JAMES F.	1897			9 W. 65th St., City.
DONOHUE, JOSEPH T.	1883		Clerk	345 E. 30th St., City.

NAME.	A. B.	A. M.	OCCUPATION.	ADDRESS.
DONOVAN, FRANCIS J.	1891		Scholastic, S.J.	Woodstock, Md.
*DOODY, JOHN H.	1888		Scholastic, S.J.	
DOOLEY, PATRICK J.	1892		Law Student	293 Grand St., Jersey City
D'ORBESSON, FERNAND	1886		Physician	334 W. 28th St., City.
DORRITY, JOHN H.	1870	1871	Lawyer	135 W. 56th St., City.
DOUGHERTY, WM. F.	1883		Clergyman	St. Teresa's Church, City.
DOWLING, JOHN F.	1888		Clergyman	351 E. 55th St., City.
DOWLING, LOURDES,	1894	1895	Law Student	114 W. 63d St., City.
*DOYLE, JOHN F. X.	1871		Clergyman	
DOYLE, THOMAS V.	1889		Clergyman	Highland Falls, N. Y.
DRAIN, PATRICK H.	1886		Clergyman	110 Avenue B, City.
*DRISLANE, DENIS W.	1874		Eccl. Student	
*DUANE, CHARLES J.	1862		Eccl. Student	
DUANE, WILLIAM J.	1887		Scholastic, S.J.	761 Harrison Ave., Boston, Mass.
DUFFY, FRANCIS	1875		Clergyman	
DUFFY, FRANCIS P.		1894		
DUFFY, JAMES S.	1869		Clergyman	417 Sackett St., Brooklyn.
DUFFY, JOSEPH A.	1894	1895	Lawyer	55 Wayne St., Jersey City.
DUGGAN, MICHAEL E.	1874		Clergyman	
DUNN, EDWARD A.		1892		317 E. 13th St., City.
EARLY, DANIEL J.	1889	1892	Lawyer	124 W. 16th St., City.
EARLY, TERENCE J.	1864		Clergyman	New Brighton, S.I.
EDWARDS, JOHN	1862	1863	Clergyman	503 E. 14th St., City.
ELGAS, MATTHEW J.	1863	1864	Ass't Sup't Public Schools.	121 W. 87th St., City.
ERLWEIN, MICHAEL	1879	1882	Physician	16 Manhattan Ave., City.
*EVANS, FRANCIS J.	1875	1876	Physician	
FAHEY, THOMAS H.	1876		Clergyman	
FARGIS, GEORGE A.	1873		Clergyman, S.J.	761 Harrison Ave., Boston, Mass.
FARGIS, JOSEPH H.	1887	1892	Lawyer	159 E. 72d St., City.
FARLEY, RICHARD S.	1889		Lawyer	102 W. 73d St., City.
FARRELL, EDWARD F.	1891		Scholastic, S.J.	Georgetown College, D.C.
FEERHAN, DANIEL J.	1884		Clergyman	40 Cannon St., City.
FEELY, MICHAEL J.	1878		Clergyman	
FEELY, WILLIAM C.	1880	1881	Physician	749 E. 156th St., City.
FENLON, JOHN T.		1882	Lawyer	359 W. 56th St., City.
FERGUSON, WILLIAM A.		1895	Lawyer	872 Lafayette Ave., B'klyn.
FISKE, EDWIN H.	1897			20 Ft. Greene Pl., B'klyn.

NAME.	A. B.	A. M.	OCCUPATION.	ADDRESS.
*FITZPATRICK, THOS. F.	1875		Clergyman	
*FITZSIMMONS, H. E.	1858		Lawyer	
FITZSIMMONS, JOHN M.	1865	1866	Teacher	
FLANLEY, JOSEPH A.	1872	1873		149 E. 124th St., City.
FLYNN, BERNARD A.	1881		Musician	
FLYNN, JOSEPH P.	1878	1879	Professor	
FORTIER, MATTHEW L.		1893	Scholastic, S.J.	Holy Cross College, Worcester, Mass.
*FRANSIOLI, AUGUST J.	1881		Lawyer	
FREMONT, JULES J. T.	1875		Lawyer	
FULLAM, JOHN J.	1892	1893	Clergyman	183½ Cherry St., City.
GAHERTY, DENNIS	1876		Clergyman	
GALLAGHER, EDWARD F.	1895		Scholastic, S.J.	Frederick, Md.
GALLAGHER, HENRY A.	1869		Clergyman	1058 4th Ave., Brooklyn.
GALLAGHER, P. T.	1877		Physician	
GALLIGAN, B. F.	1887		Clergyman	351 E. 55th St., City.
GALLIGAN, JAMES M.	1865		Clergyman	207 W. 96th St., City.
GALLIGAN, THOMAS F.	1879		Clergyman	25 Oliver St., City.
*GIBBONS, FRANCIS X.	1876		Broker	
GILLERAN, THOMAS	1891	1892	Lawyer	120 Central Park South, City.
GLEASON, PATRICK	1862		Clergyman, S.J.	30 W. 16th St., City.
GLEISES, JOHN		1873	Physician	302 E. 57th St., City.
GLYNN, JAMES P.	1891	1892	Physician	58 St. Felix St., Brooklyn.
GODFREY, EDWARD L.	1891		Lawyer	111 Broadway, City.
GOOD, WILLIAM H.	1889	1895	Teacher	415 Clermont Ave., B'klyn.
*GOUBEAUD, JOHN T.	1880		Clergyman	
GRAY, JOSEPH F.		1894	Physician	354 W. 29th St., City.
GREEN, EDWARD	1885	1886	Teacher	413 2d Ave., City.
GREEN, ROBERT P.	1889		Clergyman	413 2d Ave., City.
GRiffin, JOHN J.	1876		Clergyman	Highbridge, N. J.
*GUENTZER, JOHN J.	1874		Clergyman	
GUINEVAN, PETER F.	1884		Clergyman	383 9th Ave., City.
GUNN, FRANCIS W.	1871		Clergyman, S.J.	30 W. 16th St., City.
HAAREN, JOHN H.	1874	1894	Principal	610 St. Mark's Ave., Brooklyn.
HAGGARTY, JOSEPH A.	1889		Student	120 W. 59th St., City.
*HAGGERTY, THOMAS A.	1874	1875	Scholastic, S.J.	
HALPIN, PETER L.		1893		342 Lenox Ave., City.
HAMILTON, WILLIAM J.	1879		Clergyman	30 Debevoise Place, B'klyn.
HAMILL, ALEXANDER	1897		Clergyman	141 Mercer St., Jersey City.
HANSELMANN, JOHN	1875		Clergyman	927 Herkimer St., B'klyn.
HANSELMANN, JOS. F.	1877		Clergyman, S.J.	Holy Cross College, Worcester, Mass.

NAME.	A. B.	A. M.	OCCUPATION.	ADDRESS.
*HARDY, GEORGE E.		1881	Professor	
HARRIGAN, JOSEPH D.	1880		Physician	606 Lexington Ave., City.
HARRINGTON, JOHN F.	1895		Lawyer	400 W. 20th St., City.
HAVANAGH, PETER B.	1889		Teacher	1544 Broadway, City.
HAVELL, OWEN	1897			123 Lexington Ave., City.
HEALY, EDMUND J.	1868	1872	Lawyer	Far Rockaway, N. Y.
HEALY, GABRIEL A.	1860		Clergyman	328 W. 14th St., City.
*HEALY, PATRICK	1867		Clergyman	
HENNESSEY, EDMUND D.	1881		Lawyer	63 Clifton Place, B'klyn.
HENNESSEY, FRANCIS X.	1890	1892	Lawyer	63 Clifton Place, B'klyn.
HENNESSEY, MICHAEL F.	1889	1892	Lawyer	63 Clifton Place, B'klyn,
HENNESSY, FORBES J.	1888	1889	Lawyer	117 E. 18th St., City.
HENSKE, ANDREW A.	1877		Physician	
HERBERMANN, ALEX. J.	1869	1870	Merchant	71 S. 2d St., Brooklyn.
HERBERMANN, CHAS. G.	1858		Professor	223 W. 25th St., City.
HICKEY, DAVID J.	1872	1873	Clergyman	225 6th Ave., Brooklyn.
HIGGINS, EDWARD V.	1879	1880	Clergyman	207 W. 96th St., City.
HIGGINS, JAMES L.	1894		Teacher	146 Grand St., City.
HIGGINS, JOHN A.	1893		Teacher	146 Grand St., City.
*HIGGINS, JOHN F.	1875			
HOEY, JOSEPH L.	1873		Clergyman	1452 Lexington Ave., City.
HOFFMANN, JOHN P.	1867	1868	Clergyman	26 Olive St., Brooklyn.
*HOGAN, WILLIAM J.	1870			
HOGUE, THOMAS A.	1880			
HOLLAND, FORBES J.	1897			165 W. 22d St., City.
HOLDEN, EDWARD I.	1885		Clergyman	
*HOSTLOT, RT. REV. L. E.	1868		Clergyman	
HOWE, PAUL S.	1891			14 W. 17th St., City.
HUGHES, HUGH J.	1882			
HUGHES, JOHN J.	1880		Clergyman, C.S.P.	415 W. 59th St., City.
HUGHES, THOMAS F.	1894		Lawyer	
HUGHES, W. F.	1894		Eccl. Student	Dunwoodie, N. Y.
*HULSE, FRANCIS X.	1883		Clergyman	
HYNES, EDWARD G.	1896	1897	Med. Student	132 New York Ave., B'klyn
JOHNSON, EDWARD L.	1863		Lawyer	
*JOHNSON, FERDINAND C.	1864	1865		
JONES, CHARLES J.	1886			53 W. 51st St., City.
JUDGE, HENRY A.	1880		Clergyman, S.J.	Holy Cross College, Worcester, Mass.
KAINE, BERNARD F.	1879			
KANE, C. ARCHIBALD	1893		Chemist	102 Milton St., Brooklyn.
*KANE, LAWRENCE S.	1863		Editor	
KANE, THOMAS F.	1895			
KAVANAGH, ISIDORE J.	1877		Scholastic, S.J.	

NAME.	A. B.	A. M.	OCCUPATION.	ADDRESS.
KAYSER, PETER	1878		Clergyman, S.J.	St. George College, Kingston, Jamaica
KEANE, DAVID	1878		Lawyer	113 E. 34th St., City.
KEANE, WILLIAM D.	1889		Scholastic, S.J.	Woodstock College, Md.
KELAHAN, JOHN F.	1887		Clergyman	28 Attorney St., City.
KELLNER, JOHN A.	1875		Clergyman	New Rochelle, N. Y.
*KELLY, EUGENE	1860			
*KELLY, EUGENE T.	1879	1880	Clergyman	
KELLY, FRANCIS X.		1895	Teacher	211 Alexander Ave., City.
*KELLY, HUGH J.	1874		Clergyman	
KELLY, MICHAEL J.	1864		Stenographer	
KELLY, PETER J.	1895		Eccl. Student	Dunwoodie, N. Y.
*KELLY, WILLIAM C.	1885		Clergyman	
KENNEDY, DAVID W.	1894		Eccl. Student	Catholic University, Washington, D. C.
KENNY, ARTHUR J.	1888		Clergyman	28 Attorney St. City.
KENNY, EDWARD J.	1880		Clergyman	Milton, N. Y.
*KENNY, WILLIAM P.	1877		Clergyman	
KENT, JEREMIAH J.	1895			590 Carroll St., Brooklyn.
*KENT, JOHN F.	1885		Med. Student	
*KERNAN, BERNARD P.	1862		Lawyer	
KERWIN, WALTER A.	1895			992 St. Mark's Avenue, Brooklyn.
KIELY, JAMES F.	1871	1872	Clergyman	Riverdale, N. Y.
KIERNAN, J. M.		1887		
KILDUFF, THOMAS W.	1863	1864	Merchant	
KILLEEN, THOMAS M.	1855		Clergyman	333 Avenue C, Bayonne, N. J.
KING, JOHN D.		1895	Law Student	Bergenfield, N. J.
KING, PERCY J.,	1897			247 E. 50th St., City.
KINIRY, JOHN J.	1896			116 Herriot St., Yonkers, N. Y.
KINKEAD, THOMAS L.	1882		Clergyman	Convent of Our Lady of Angels, Peekskill, N. Y.
KISSANE, WILLIAM E.	1880	1884	Physician	120 W. 127th St., City.
LACHEMAYER, JAMES	1868		Clergyman	621 W. 17th St., Erie, Pa.
LAMB, FRANCIS W.	1862		Lawyer	366 W. 117th St., City.
LANE, CHRISTOPHER J.	1891		Lawyer	42 Morton St., City.
*LANE, WILLIAM J.	1863		Clergyman	
LAWLOR, JOSEPH F.	1897			349 W. 25th St., City.
LEAHY, DAVID J.	1875		Clergyman	Nanuet, N. Y.
LEARY, FRANCIS D.	1876			
LEDWITH, T. AUG.	1897			266 W. 72d St., City.
LEDDY, HENRY M.	1865	1866	Clergyman	Wellsville, N. Y.

NAME.	A.B.	A.M.	OCCUPATION.	ADDRESS.
LEE, LAWRENCE P.		1892		Ellis Island
LEONARD, THOMAS J.	1895			74 Sullivan St., Brooklyn.
LEWIS, JAMES V.	1896			
LINEHAN, DANIEL F.	1886		Physician	166 W. 55th St., City.
LIVINGSTON, WILLIAM	1883		Clergyman	St. Joseph's Seminary, Dunwoodie, N. Y.
*LOUGHREN, PATRICK	1865		Clergyman	
LOVIBOND, ARTHUR J.	1896			
LUCKE, FREDERICK J.	1881	1883	Clergyman	Portsmouth, Va.
LYNAM, THOMAS F.	1880		Clergyman	
LYNCH, BERNARD J.	1881		Journalist	
LYNCH, JOHN F.	1868	1869	Clergyman	
LYNCH, THOMAS J.	1881	1882	Clergyman	202 E. 39th St., City.
LYONS, JOHN A.	1863		Clergyman	Wilmington, Del.
MACMAHON, JOSEPH D.	1879		Physician	304 E. 9th St., City.
MCCORMICK, THOS. P.	1897			236 E. 60th St., City.
MCKALLEN, JOHN J.	1897			540 W. 25th St., City.
MCKINIRY, RICHARD F.		1897		320 E. 37th St., City.
MCLAUGHLIN, LEO L.		1897		158 Waverly Place, City.
MCLoughlin, Wm. D.		1867		250 W. 25th St., City.
MADIGAN, MICHAEL J.	1869		Physician	309 Halsey St. Brooklyn.
MAGILLIGAN, FRANCIS J.	1882	1883	Physician	135 Bergen St., Brooklyn.
MAGNER, THOMAS F.	1880		Lawyer	34 N. 10th St., Brooklyn.
MAHONEY, JOHN J.	1877		Physician	
MAHONY, CORNELIUS V.	1869	1870	Clergyman, D.D.	Wappinger's Falls, N. Y.
MAHONY, JEREMIAH A.	1880		Lawyer	219 E. 60th St., City.
*MAHONY, MICHAEL J.	1867	1868	Clergyman	
MALONE, LAURENCE E.	1882	1883	Lawyer	111 S. 2d St., Brooklyn.
MALONE, SYLVESTER L.	1882	1883	Lawyer	111 S. 2d St. Brooklyn.
MALONE, TUCKER A.	1885		Physician	111 S. 2d St., Brooklyn.
*MANAHAN, JAMES B.	1875	1879		
MARRON, BERNARD	1864		Clergyman	Potsdam, N. Y.
MARTIN, EDWARD C. B.	1868			100 N. Oxford St. B'klyn.
MARTIN, JAMES F.	1894		Librarian	75 W. 49th St., City.
*MARTIN, JOHN S.	1868	1869		
MARTIN, PATRICK J.	1871	1872	Clergyman	207 W. 96th St., City.
MARTIN, WILLIAM B.	1897			344 E. 42d St., City.
MARUM, JOHN F.	1897			538 E. 17th St., City.
*MEALIA, EDWARD J.	1880		Physician	
MECHLER, JOSEPH S.	1881		Clergyman	Union Port, 10th St. and Avenue C, City.
MEEHAN, THOMAS F.	1873	1874	Journalist	205 Greene Ave., B'klyn.
MEEHAN, THOMAS J.	1896		Medical Student	334 E. 32d St., City.

NAME.	A.B.	A.M.	OCCUPATION.	ADDRESS.
MENTON, TIMOTHY V.	1888		Clergyman	415 W. 59th St., City.
MEREDITH, CHARLES A.	1876	1878	Clergyman	Montgomery, Orange Co., N. Y.
MIDDLETON, EDMUND S.		1893		215 Goodwin St., Pater- son, N. J.
MIGNAULT, BASILE P.	1875		Lawyer	
MIGNAULT, LOUIS D.	1875		Physician	
MILDE, THOMAS B.	1880		Clergyman	P. O. Box 313, Pavilion, N. Y.
MINOGUE, PATRICK J.	1885		Clergyman	444 E. 119th St., City.
MOAKLEY, JAMES I.	1890		Scholastic, S. J.	Woodstock, Md.
MOLLOY, EDWARD F.	1886		Principal	151 W. 19th St., City.
MOLLOY, HUGH	1884		Teacher	Randolph, Mass.
MOLPHY, JOSEPH P.	1872	1875	Clergyman	
MOONEY, JOHN A.	1859		Author	353 W. 27th St., City.
MOORE, JAMES B.		1879		
MOORE, THOMAS L.	1885		Real Estate	153 W. 60th St., City.
MORAN, JOHN T.	1897			64 Green St., Brooklyn.
*MORIARTY, JAMES J.	1861			
*MOSHER, JOSEPH F.	1866	1867	Lawyer	
MOSHER, THOMAS M.	1871	1872		52 W. 76th St., City.
MOSHER, WARREN E.		1893	Editor	Youngstown, Ohio.
MOTZ, WILLIAM J.		1896		
MULHERN, MICHAEL J.	1880		Clergyman	Congers, N. Y.
MULLALY, PETER L.		1878	Lawyer	1003 Morris Ave., City.
*MULLANEY, MICHAEL	1856			
MULLER, FRANCIS D.	1879	1880	Clergyman	St. Patrick's Church, Watertown, N. Y.
— MULQUEEN, JOSEPH F.		1882	Lawyer	118 E. 76th St., City.
MULRY, FRANCIS X.	1885		Contractor	245 W. 13th St., City.
*MULRY, WILLIAM P.	1871	1872	Lawyer	
MULVANY, EDWARD J.	1873	1874	Lawyer	
MURPHY, DION J.	1895		Contractor	119 E. 91st St., City.
*MURPHY, EDWARD J.	1868			
*MURPHY, GEORGE C.	1862	1863		
MURPHY, GEORGE R.	1895	1897	Elec. Eng.	615 Charles St., West Ho- boken, N. J.
MURPHY, JAMES J.	1865	1866	Insurance	45 Cedar St., City.
MURPHY, JAMES T.	1867		Merchant	
MURPHY, WILLIAM G.	1884		Clergyman	263 Mulberry St., City.
MURRAY, DAVID A.	1888		Clergyman	141 E. 43d St., City.
MURRAY, TIMOTHY, J. M.		1893	Lawyer	70 E. 69th St., City.
*MURTHA, EUGENE B.	1865			
MURTHA, EUGENE I.		1896		251 W. 54th St., City.

NAME.	A.B.	A.M.	OCCUPATION.	ADDRESS.
MURTHA, THOMAS F.	1877		Lawyer	241 W. 54th St., City.
MYHAN, THOMAS F.	1884		Clergyman	15 Barclay St., City
MCALEER, PATRICK P.	1896		Seminarian	Dunwoodie, N. Y.
MCATEER, JAMES J.	1881		Clergyman	417 Sackett St., Brooklyn.
*MC AULEY, JOHN J.	1855		Clergyman S.J.	
MC AULIFFE, DENNIS E.		1895		213 E. 57th St., City.
MCCABE, BARTHOLO. J.	1880	1881		
MCCABE, JOHN J.	1885		Clergyman	142 E. 29th St., City.
MCCANN, JOHN J.	1874			
MCCARTEN, MICH'L K.	1868	1869	Lawyer	302 W. 37th St., City.
MCCARTHY, THOMAS M.	1868	1869	Merchant	55 Hudson St., City.
MCCARTHY, WILLIAM F.	1862			
*MC CAULEY, JOHN J.	1863		Clergyman	
MC CLOSKEY, FRANCIS A.	1881		Lawyer	191 Montague St., B'klyn.
*MC CLOSKEY, HENRY J.	1880	1881	Lawyer	
*MC CLOSKEY, JOHN	1873			
*MC CLOSKEY, PATRICK J.	1872	1873	Clergyman	
*MC CLOSKEY, WILLIAM	1863			
MCCORMICK, DANIEL J.	1873		Clergyman	657 Washington St., City.
MCCORMICK, JOSEPH P.	1888		Clergyman	381 Grand St., Paterson, N. J.
MCCORMICK, THOMAS P.	1897			236 E. 60th St., City.
McCoy, JOSEPH E.	1881		Clergyman	Fulton and Market Sts., Brooklyn.
MC CUDDIN, THOMAS	1865	1866		229 Mulberry St., City.
MC CUE, EDWARD J.	1884		Clergyman	308 E. 37th St., City.
MC CUR, JOSEPH J.	1882	1883	Clergyman	124 Riverdale Ave., Yonkers, N. Y.
McDERMOTT, JOHN	1871	1872	Physician	93 Madison St., Newark, N. J.
McDOWELL, JOSEPH W.	1880		Clergyman	Ridge St., Orange, N. J.
*MC EIRY, JAMES T.	1875	1876	Physician	
MCENEANEY, FRANCIS J.	1880	1881		
McGAURAN, JAMES T.	1870			
McGEAN, JAMES H.	1861		Clergyman	15 Barclay St., City.
*MC GEE, EDWARD F.	1866		Professor	
McGEE, JOHN J.	1880		Clergyman	144 W. 71st St., City.
McGILL, JOHN S.	1875		Lawyer	
McGINLEY, EDWARD T.	1869		Clergyman	40 Cannon St., City.
*McGINLEY, ROBERT J.	1871	1872	Professor	
McGLONE, BERNARD J.	1890			252 W. 49th St., City.
McGLYNN, JAMES H.	1876	1877	Journalist	
McGOVERN, JAMES	1873			1124 3d Ave., City.
McGOVERN, JAMES T.	1880		Clergyman	144 W. 71st St., City.
McGOWAN, FRANCIS J.	1877		Lawyer	

NAME.	A.B.	A.M.	OCCUPATION.	ADDRESS.
McGRONEN, THOMAS F.	1882		Clergyman	Dutch Kills, L. I.
McGUIRE, EDWARD J.	1880	1881	Lawyer	25 Pine St., City.
MCHALE, JOHN M.	1882		Clergyman	Mt. Hope, N. J.
*McHUGH, PATRICK J.	1878	1879		
MCINTYRE, JOHN E.	1879		Lawyer	540 W. 25th St., City.
McKALLEN, JOHN J.	1897			144 W. 99th St., City.
McKENNA, CHARLES F.	1879	1880	Chemist	Brooklyn.
McKENNA, WILLIAM J.	1896			
*McKENNY, FRANCIS	1860			
McKINIRY, RICH'D F.	1896		Law Student	320 E. 37th St., City.
McLAUGHLIN, HUGH E.	1894		Engineer	949 Pelham Ave., City.
McLAUGHLIN, J. F., Jr.	1894		Lawyer	949 Pelham Ave., City.
McLAUGHLIN, LEO L.	1895		Law Student	158 Waverly Place, City.
MCLEAN, FRANCIS J.	1893		Eccl. Student	Rome, Italy.
MCLEAN, WILLIAM H.	1873	1874	Lawyer	
McLOUGHLIN, H. W.	1892		Scholastic, S.J.	Woodstock, Md.
McLOUGHLIN, JAMES F.	1876		Clergyman	Monticello, N. Y.
McLOUGHLIN, P. H.	1894			
McLOUGHLIN, WM. D.	1895			250 W. 25th St., City.
McMAHON, THOMAS	1878	1879		
MCNAB, WILLIAM J.	1862		Clergyman	Medina, N. Y.
MCNAMARA, P.J. RT. REV.	1867	1868	Clergyman S.T.L.	St. Joseph's Church, B'klyn
MCNAMARA, THOMAS P.	1870			
MCNEILLY, JOHN C.	1892		Lawyer	237 Broadway, City.
MCRAE, ALBERT A.	1894			South Finch, Ontario, Can.
MCRAE, JOHN E.	1895			South Finch, Ontario, Can.
MC SWEENEY, DANIEL E.	1861	1863	Physician	129 E. 29th St., City.
MC SWEENEY, E. F. X.	1862	1864	Clergyman, D.D.	Emmitsburg, Md.
*MC SWIGGAN, MICH'L J.	1871	1872		
MORAN, JOHN T.	1897			64 Green St., Brooklyn.
MURPHY, GEORGE R.	1897			615 Charles St., W. Hoboken, N. J.
*NAGLE, MICHAEL J.	1877	1878	Clergyman	
NATTAN, ROBERT F.	1897			8 Mulford St., Yonkers.
NELSON, HOMER J.	1873			
NEVIN, HENRY W.	1872	1875	Physician	
*NEVIN, MICHAEL	1865	1867	Clergyman	
NEWY, HENRY T.	1893		Clergyman	460 Madison Ave., City.
NIXON, JOSEPH B.	1896		Eccl. Student	Dunwoodie, N. Y.
NOCK, ROBERT F.	1864		Lawyer	
*NOONAN, DANIEL S.	1864			
NOONAN, JAMES E.	1897			171 E. 109th St., City.
NOONAN, THOMAS F.	1897			252 W. 25th St., City.
NORTON, SHERIDAN S.	1893	1894	Law Student	161 W. 71st St., City.

NAME.	A.B.	A.M.	OCCUPATION.	ADDRESS.
*ORR, EDWARD	1864		Clergyman	
ORR, WILLIAM C. F.	1868	1869	Lawyer	51 Chambers St., City.
OWENS, JOHN J.	1880		Clergyman	St. Mary's Church, Croton-on-Hudson, N. Y.
O'BIRNE, JAMES F.	1893	1894	Law Student	201 E. 20th St., City.
O'BRIEN, DENIS R.	1896		Teacher	274 Marcy Ave., B'klyn.
O'BRIEN, JOHN W.	1855		U. S. Weigher	Custom House, City.
*O'BRIEN, JOHN A.	1867	1868		
O'BRIEN, MICHAEL H.	1871		Clergyman, S.J.	30 W. 16th St., City.
O'BRIEN, MORGAN J.		1873	Judge	729 Park Ave., City.
O'BRIEN, THOMAS S.	1870	1871	Ass't Sup't of Pub. Schools	117 W. 64th St., City.
*O'BRIEN, WILLIAM J.	1877	1878	Clergyman	
*O'CONNELL, GEORGE C.	1880	1881	Clergyman S.J.	
O'CONNELL, MORGAN J.	1880		Clergyman	Wurtsboro, N. Y.
O'CONOR, DANIEL J.	1864	1865		30 W. 60th St., City.
O'CONNOR, DAVID F.	1891		Eccl. Student	Dunwoodie, N. Y.
O'CONNOR, HAROLD H.	1892	1893	Insurance	8 E. 12th St., City.
O'CONNOR, M. C.	1869		Physician	89 Grand Street, New Haven, Conn.
O'CONNOR, THOMAS F.	1886		Clergyman	142 E. 29th St., City.
O'CONOR, JOHN F. X.	1872		Clergyman, S.J.	30 W. 16th St., City.
O'DONOUGHE, JOHN T.	1867			
O'FLAHERTY, WM. P.	1888	1897	Teacher	116 E. 52d St., City.
O'GORMAN, MICHAEL W.	1892		Physician	45 Edge Ave., Jersey City, N. J.
O'HARA, ARTHUR J.	1878	1879		114 South Broad Street, Savannah, Ga.
O'HARE, FRANCIS J.	1874		Physician	
O'HARE, PATRICK F.	1868		Clergyman	330 Manhattan Ave., Brooklyn.
O'HARE, STEPHEN J.	1871		Lawyer	309 E. 37th St., City.
O'KANE, FRANCIS	1893			425 W. 24th St., City.
*O'KEEFE, CHARLES M.	1865	1867		
O'KEEFE, HENRY E.	1889		Clergyman	415 W. 59th St., City.
O'KEEFE, THOMAS M.	1883		Clergyman	217 Bleecker St., City.
O'LEARY, WILLIAM J.	1882	1883		807 Union St., Brooklyn.
*O'NEIL, CORNELIUS	1863			
*O'NEIL, JOHN J.	1879			
*O'NEIL, WILLIAM J.	1863			
O'REGAN, JAMES J.	1895			480 Lexington Ave., City.
O'REILLY, ANDREW	1861		Clergyman	Yonkers, N. Y.
O'REILLY, CHARLES J.	1880			
O'REILLY, HUGH E.	1894	1895	Lawyer	45 W. 16th St., City.

NAME.	A. B.	A. M.	OCCUPATION.	ADDRESS.
O'REILLY, TERENCE S.		1868		
O'RORKE, PATRICK A.		1870		
O'SHAUGHNESSY, P. J.	1880			
O'SULLIVAN, JOHN J.	1890		Physician	90 Elm St., City.
*O'SULLIVAN, P. F.	1877		Clergyman	
*O'TOOLE, DANIEL J.	1877		Clergyman, D.D.	
 PARDOW, WM. O'BRIEN	1864		Clergyman, S.J.	30 W. 16th St., City.
PARKER, GEORGE A.	1886			584 Park Pl., Brooklyn.
PARKER, MOSES E.	1879	1880	Clergyman	230 E. 90th St., City.
PARKS, C. H., U. S. N.	1874		Clergyman	U. S. S. S. <i>Vermont</i> .
PARKS, CHARLES J.	1891		Clergyman	40 Cannon St., City.
*PAYTEN, CHARLES F.	1873	1875	Clergyman	
PHELAN, THOMAS A.	1862	1863	Merchant	93 Front St., City.
PHILLIPS, OSMUND J.	1894	1895	Banker	76 1st Place, Brooklyn.
PHELAN, JOSEPH M.	1897			Seton Hall College, South Orange, N. J.
POWERS, CHARLES P.	1897			325 E. 12th St., N.J.
POWER, JOHN T.	1880		Clergyman	40 Cannon St., City.
*PRENDERGAST, F.S.,		1878		
PRENDERGAST, WALTER	1877			
PRIAL, JOHN P.	1896			
PURCELL, JOHN D.		1875	Lawyer	
 QUINLAN, MICHAEL H.	1864	1867		
QUINN, DANIEL J.	1884		Scholastic, S.J.	761 Harrison Ave., Boston, Mass.
*QUINN, EDWARD A.	1876	1877	Clergyman	
QUINN, HUGH	1891			419 Cherry St., City.
*QUINN, JOHN	1864		Scholastic, S.J.	
QUINN, JOHN T.	1880		Clergyman	307 E. 37th St., City.
 *RABER, JOHN J.	1866		Clergyman	
RABOCH, WENZEL A.		1878	Musician	239 E. 21st St., City.
RAYWOOD, JAMES F.	1881		Clergyman	43 Dominick St., City.
REDMOND, JAMES F.	1874		Merchant	<i>Catholic Mirror</i> , Baltimore, Md.
REILLY, ALOYSIUS W.	1872		Journalist	
 *REILLY, CHARLES	1862		Clergyman	
REILLY, FREDERICK J.	1891		Lawyer	358 W. 55th St., City.
REILLY, HUGH P.	1867	1868	Lawyer	
REILLY, MICHAEL A.	1893			411 W. 32d St., City.

NAME.	A. B.	A. M.	OCCUPATION.	ADDRESS.
REILLY, PHILIP J.	1869		Professor	360 E. 8th St., City.
REILLY, MICHAEL S.	1897			34 New St., Montclair, N.J.
RICKARD, WILLIAM H.	1868			
RILEY, MATTHEW I.	1897			227 W. 12th St., City.
*RIORDAN, JOHN J.	1869		Clergyman	
ROACH, JOHN D.	1884		Clergyman	457 W. 51st St., City.
ROMERO, CALLISTO J.	1874	1877	Physician	
ROONEY, CHARLES H.	1885		Physician	
ROONEY, JOHN A.	1886		Eccl. Student	
*ROONEY, THOMAS		1866	Clergyman	
ROURKE, JOHN J.	1861		Journalist	
ROURKE, THOMAS A.	1892		Merchant	161st Street and Gerard Ave., City.
RYAN, JOHN	1886		Clergyman	457 W. 51st St., City.
RYAN, PHILIP F. X.	1897			111 E. 75th St., City.
RYBACK, VICTOR E.		1895		
RUTZ, ANTHONY A.	1895	1897	Medical Student	166 7th Ave., Brooklyn.
SASS, CHARLES V.	1876		Journalist	
SAYERS, HENRY S.	1892	1893	Lawyer	The Bedfordshire, B'klyn.
SCHAFFLER, FRANCIS	1874		Lawyer	218 W. 121st St., City.
*SCHILLING, M. J.	1894	1895	Law Student	132 Nassau St., City.
SCHOONOVER, JOHN J.	1894			
SCHNEIDER, FRED. M.	1886		Clergyman	199 Jefferson St., B'klyn.
SCHNUGG, FRANCIS J.	1882	1883	Contractor	78 E. 96th St., City.
*SCHRAGE, HENRY J.	1869			
SEELBACH, JACOB J.	1875	1877	Physician	
*SHANNON, SAMUEL W.	1867			
SHEAHAAN, JOSRPH F.	1882		Clergyman	Pocantico Hills, N. Y.
SHEEHAN, JAMES J.	1879	1881	Clergyman	114 5th Ave., Newark, N.J.
SHELLEY, HENRY A.	1880		Physician	319 E. 120th St., City.
SHERIDAN, EDWARD J.		1892		295 Adelphi St., B'klyn.
SHERIDAN, JOHN M.		1892		295 Adelphi St., B'klyn.
SHINE, EUGENE A.	1879	1880	Clergyman	Sylvan Lake, N. Y.
SLOANE, CHARLES W.		1871	Lawyer	111 Broadway, City.
SLOANE, LOUIS J.	1891		Clergyman	Hoyt and Sackett Sts., Brooklyn.
SMITH, BARTHOLOMEW J.	1879			152 E. 127th St., City.
SMITH, JAMES J.,	1879	1880	Clergyman	528 Elizabeth Ave., Elizabeth, N.J.
SMITH, JOSEPH F.	1888		Clergyman	329 W. 42d St., City.

NAME.	A.B.	A.M.	OCCUPATION.	ADDRESS.
SMITH, MATTHEW J.	1881		Physician	328 1st St., Jersey City, N. J.
SMITH, PETER A.	1863	1865		
SMITH, WILLIAM P.	1895		Eccl. Student	Seton Hall, South Orange, N. J.
SMYTH, WILLIAM J.	1888	1889	Lawyer	115 Broadway, City.
SPARKS, HERVEY J V.B	1879	1880	Lawyer	68 W. 56th St., City.
SPELLMAN, PETER W.	1885	1886	Clergyman	25 Oliver St., City.
*SPRING, GEORGE H.	1882		Journalist	
STANLEY, LAWRENCE F.	1881			New Haven, Conn.
STARK, FRANCIS R.	1893	1894		30 W. 47th St., City.
*STEETS, JOHN A.	1878		Eccl. Student	
STORTZ, GEORGE J.	1895			25 Brunswick St., Jersey City, N. J.
SULLIVAN, ANDREW T.	1872		Postmaster	99 Vernon Ave., B'klyn.
*SULLIVAN, CORN. R.	1873		Lawyer	
SULLIVAN, DANIEL P.	1896		Law Student	1740 Madison Ave., City.
SULLIVAN, FRANCIS J.		1877	Lawyer	
SULLIVAN, JOHN G. A.	1879	1881	Clergyman	Ridgewood, Bergen Co., N. J.
SULLIVAN, JOHN H.	1872			
SULLIVAN, JOHN J.	1889			1579 Madison Ave., City.
*SULLIVAN, JOSEPH H.	1864			
SULLIVAN, CHARLES		1897		25 Chambers St., City.
SULLIVAN, DANIEL P.		1897		1740 Madison Ave., City.
*SWANTON, JAMES F.	1870	1873	Lawyer	
SWANTON, THOMAS	1865		Scholastic, S.J.	
SWALM, WILLIAM I.	1897			228 E. 18th St., City.
SWEENEY, EDWIN M.	1874		Clergyman	242 Wall St., Kingston, N. Y.
SYNOTT, JOSEPH J.	1882		Prest. of Seminary, South Orange, N. J.	
TACK, AUGUSTUS V.	1890		Artist	112 W. 82d St., City.
TALLEY, ALFRED J.	1896	1897	Law Student	171 W. 23d St., City.
TALLON, WALTER T.	1887	1888	Clergyman	240 9th St., Jersey City N. J.
TAYLOR, GEORGE J.	1875	1876	Journalist	<i>N. Y. Herald</i> , Brooklyn Office.
THEBAN, JOHN G.	1890		Civil Engineer	149 E. 116th St., City.
THIERY, AUGUST M.	1890		Merchant	65 W. 71st St., City.
*THOMAS, FRANCIS J.	1874	1875	Eccl. Student	
THOMPKINS, JOHN J.	1887		Scholastic, S.J.	Georgetown College, Washington, D. C.

NAME.	A.B.	A.M.	OCCUPATION.	ADDRESS.
TIERNEY, EDWARD J.		1890	Eccl. Student	Rome, Italy.
TIERNEY, RICHARD H.	1892		Scholastic, S.J.	Woodstock College, Md.
TIERNEY, WILLIAM	1893		Physician	219 E. 109th St., City.
TIERNEY, MYLES J.		1897		271 W. 73d Street, City.
TOBIN, JOHN	1879			
TOOHEY, JOHN J.	1895		Scholastic S.J.	Frederick, Md.
TOWNSEND, F. MARTIN		1892		
TREANOR, FRANCIS P.	1877		Contractor	547 W. 45th St., City.
TREANOR, JAMES J.	1863	1864	Contractor	Marble Hill, City.
TRUDELL, JOSEPH B.		1876	Lawyer	
VANDERKIEFT, A. B.	1887			Orange, N. J.
VÖLKER, JAMES A.	1875	1876	Prof. of Music	Sing Sing, N. Y.
WADE, JOSEPH		1884		
WAGNER, MICHAEL	1877			
WAGNER, NICHOLAS M.	1893			115 Graham Ave., B'klyn.
WALL, FRANCIS H.	1872	1873	Clergyman, D.D.	444 E. 119th St., City.
WALLACE, THOMAS W.	1880		Clergyman	457 W. 51st St., City.
WALSH, NICHOLAS J.	1868	1869	Merchant	
WARD, HUGH B.	1875		Clergyman	Bath Beach, Brooklyn.
*WARD, JOHN A.	1878	1879	Lawyer	
WARD, JOHN F.	1878		Lawyer	115 Nassau St., City.
WARD, JOSEPH D.	1877			
WATSON, CHARLES A.		1892	Lawyer	204 E. 11th St., City.
WELSH, MICHAEL J.	1880		Clergyman	510 E. 89th St., City.
WESTERMAN, JAMES T.	1869		Clergyman	
WHITBREAD, GEORGE J.	1883	1887		
WIGGER, W. M., Rt. Rev.	1860	1862	Bishop of Newark	South Orange, N. J.
WOOD, ALFRED T.	1895	1897	Medical Student	111 W. 74th St., City.
*WOODS, JOSEPH	1855		Clergyman	
WYNNE, JOHN J.	1876		Clergyman, S.J.	27 W. 16th St., City.
YATES, BENJAMIN	1874	1875	Lawyer	20 Nassau St., City.
*YATES, CHARLES V.	1877		Lawyer	
ZENTGRAF, JOHN B.	1882		Clergyman	90 Morgan Ave., B'klyn.
ZIMMER, HENRY A.	1868	1869	Clergyman	138 Montrose Ave., B'klyn
ZIMMER, HENRY J.	1867	1868	Clergyman	Jamaica, N. Y.
ZIMMERMAN, VICTOR L.	1897			St. Mary's Hospital, St. Mark's Ave., Brooklyn.

DOCTOR OF PHILOSOPHY, IN COURSE.

McMAHON, REV. JOSEPH H. 1897 460 Madison Ave., City.

HONORARY DEGREES CONFERRED BY THE COLLEGE.

DOCTOR OF LAWS.

BRANN, REV. HENRY A., D.D.	1885	141 E. 43d St., City.
BUTLER, JAMES N., M.D.	1897	42 E. 31st St., City.
*BRENNAN, REV. RICHARD	1879	
BYRNE, PROF. JOHN, M.D.	1896	314 Clinton St., Brooklyn.
COCKRAN, HON. W. BOURKE	1887	New York.
ELIOT, WALTER G., M.E.	1892	
HERBERMANN, CHARLES G., PH.D.	1884	223 W. 25th St., City.
JAMES, HON. THOMAS L.	1897	32 E. 42d St., City.
JOHNSTON, GEORGE BEN., M.D.	1897	Richmond, Va.
KEYES, EDWARD L., M.D.	1897	1 E. 74th St., City.
LAGARDE, ERNEST, A.M.	1897	Georgetown, D. C.
LARDNER, WILLIAM J., LL.B.	1893	115 Broadway, City.
MCNALLY, VALENTINE, A.M.	1886	Washington, D. C.
MC SWEENEY, DANIEL E., M.D.	1897	129 E. 29th St., City.
MC SWEENEY, REV. P.F., PH.D.S., T.D.	1897	119 Avenue B, City.
MOONEY, JOHN A.	1889	353 W. 27th St., City.
*MORIARTY, REV. JAMES J., A.B.	1885	
*NEWTON, GENERAL JOHN	1876	
*O'KEEFFE, REV. CHARLES M., A.B.	1886	
PECH, JAMES, MUS. DOC.	1881	2151 7th Ave., City.
QUINLAN, FRANCIS J., M.D.	1895	54 W. 17th St., City.
*SHEA, JOHN GILMARY	1862	
TAYLOR, GEORGE J., A. M.	1892	New York.
VALLETTE, MARC. F., A.M.	1886	791 Willoughby Ave., Brooklyn.
WOOD, JAMES ROBIE, M.D.	1897	111 W. 74th St., City.

DOCTOR OF PHILOSOPHY.

ENGELHARDT, FRANCIS E., A.M.	1865	Syracuse, N. Y.
HERBERMANN, CHARLES G., A.M.	1865	New York.
O'CONNOR, JOSEPH T., M.D.	1876	New York.

DOCTOR OF MUSIC.

*BERGÉ, WILLIAM	1883	New York.
DOSSERT, FRANK G.	1892	New York.
KLEIN, BRUNO OSCAR	1885	New York.

MASTER OF ARTS.

BELFORD, REV. J. L.	1897	Oyster Bay, L. I.
COLTON, REV. CHARLES H.	1885	142 E. 29th St., City.
CONNOLLY, REV. JAMES N.	1897	452 Madison Ave., City.
CORBALLY, THOMAS P., M.D.	1869	590 Henry St., Brooklyn.
CREMIN, JOSEPH W.	1884	169 E. 71st St., N. Y.
CURLEY, REV. D. J.	1897	96th St. and Amsterdam Ave., City.
DOUGHERTY, REV. WM. F., A.B.	1893	New York.
DRISCOLL, REV. D. J.	1897	503 E. 14th St., City.
Dwyer, THOMAS A., '89	1887	St. Anselm's College, Manchester, N. H.
EICHMAN, PROF. A. E.	1897	637 Jersey Ave., Jersey City.

MASTER OF ARTS (continued).

ENGELHARDT, FRANCIS E.,	1862	7 Clinton Block, Syracuse, N. Y
FOX, JOSEPH F., M.D.	1881	M. P., London, Eng.
GILLESPIE, G. J., LL.B.	1897	1964 7th Ave., City.
HERBERMANN, CHARLES G.	1862	223 West 25th St. City.
HIGGIS, JOHN A., A.B.	1896	146 Grand St., City.
KEANE, JOSEPH L., A.B.	1890	New York.
LEACH, THOMAS W.	1866	
MCCORMICK, REV. JOHN G.	1894	New York.
McDONNELL, Rt. Rev. Chas. E., D.D.	1885	Brooklyn, N. Y.
McFAUL, Rt. Rev. James A.	1885	Trenton, N. J.
MCNULTY, JOHN S.,	1896	155 Broadway, City.
MORAN, JAMES, M.D.	1897	333 W. 51st St., City.
MOSHER, WARREN E.	1893	Youngstown, O.
NEWHEY, REV. HENRY T.	1893	460 Madison Ave., City.
O'DONNELL, REV. PETER J.	1894	New York.
O'DWYER, REV. D. H.	1897	141 W. 71st St., City.
O'LEARY, CORNELIUS C.	1889	Brooklyn.
QUINLAN, FRANCIS J., M.D.	1891	54 W. 17th St., City.
ROGERS, ARTHUR J., A.B.	1881	Greenpoint, L. I.
SMITH, MATTHEW J., A.B., M.D.	1892	New York.
TARPEY, DENIS F.	1893	458 16th St., Brooklyn.
TIERNEY, WILLIAM J., M.D.	1893	New York.
VALLETTE, MARC F.	1884	Brooklyn.
WALSH, THOMAS, PH.B.	1897	114 First Place, Brooklyn.
WOODS, REV. JOHN F., D.D.	1885	New York.

BACHELOR OF PHILOSOPHY.

HALPIN, PETER L., LL.B.	1892	342 Lenox Ave., City.
LANE, NATH'L J.	1888	

BACHELOR OF ARTS.

BURKE, REV. THOMAS E.	1889	415 West 59th St., City.
CASSERLY, MARTIN J.	1889	415 W. 59th St., City.
CLARK, REV. ARTHUR M.	1889	415 W. 59th St., City.
DWYER, THOMAS A.	1889	Washington, D.C.
FOLEY, JOSEPH A.	1891	New York.
HOPPER, REV. WALTER E.	1889	New York.
KANE, EDWARD C.	1889	Baltimore, Md.
KEANE, JOSEPH L.	1889	New York.
NEARS, REV. HENRY F.	1889	New York.
OTIS, MICHAEL	1889	New York.
POWERS, REV. CHARLES S.	1889	New York.
ROBINSON, JOHN P.	1889	New York.
SLOANE, THOS. O'C.	1871	361 Broadway, City.

APPENDIX IV.

WRITINGS OF PROFESSORS, ALUMNI AND STUDENTS OF ST. FRANCIS XAVIER'S COLLEGE.

BRANN, REV. HENRY A., D.D., '57: "Curious Questions,"—O'Conor, Newark; "Truth and Error," New York—The Catholic Publication Society; "The Spirituality and Immortality of the Soul," New York—The Catholic Publication Society; "The Age of Unreason, a reply to Paine, Ingersoll, etc.," New York—D. & I. Sadlier; "Martin Luther," New York—Catholic Publication Society; "The Popes the Champions of Popular Liberty," New York—D. & I. Sadlier; "Life of Archbishop Hughes," New York—Dodd, Mead & Co.; "The Schism of the West," New York—Benziger Bros.; "Purgatory," a pamphlet published by the Catholic Truth Society; articles on theological, historical and literary subjects published at various times in the *Catholic Quarterly Review*, the *Catholic World*, *Messenger of the Sacred Heart*, etc., on "Baptism;" "Marriage;" "Christian Burial;" "The Popes and Literature before the Eleventh Century," on "Dante," "Maria von Mörl," "Lacordaire;" on "Valentino, or Cæsar Borgia;" "The Church and Physicians," etc., etc., and a series of Catholic school books.

BRENNAN, REV. RICHARD, LL.D.: "The Christian Cemetery;" "Life of Pius the Ninth;"—"Life of Christ," "Life of the Blessed Virgin," "History of the Catholic Church," "My First Communion," "The Means of Grace," and "Catholic Worship;"—translated from the German.

BUEL, DAVID H., S.J.: Comic Opera Librettos: "Penikeese," New York—W. A. Pond & Co., 1882; "The Grasshopper," 1885; "Arbitration," 1894; poems in the *Messenger of the Sacred Heart*, etc., anonymously.

CAMPBELL, REV. THOMAS J., S.J.: "A College Prayer Book;" articles and addresses on educational, historical, devotional themes, in the *American Catholic Quarterly Review*, the *Catholic World*, *Messenger of the Sacred Heart*.

CARR, W. J., '82: "The Law of Sidewalks;" in the *Albany Law Journal*.

CLIFFORD, REV. CORNELIUS J., S.J.: Libretto of Plautus' "Two Captives;" Latin and English. New York, 1890.

CORMICAN, REV. PATRICK J., S.J.: "The Inspiration of the Scripture;" in the *Catholic World*, various pieces, literary and devotional, and poems in the *Messenger of the Sacred Heart* and other periodicals.

ENGELHARDT, FRANCIS E., PH.D.: The articles on "Petroleum and Salt;" in the first volume of the *American Journal of Mining*, (New York, Westerman & Co. 1866); The Report of Group VIII. Wines, beers, spirits and cordials, together with the results of one hundred analyses of spirits and nineteen analyses of beer made for the Board of Health from samples sent by them, in the *Second Annual Report of the State Board of Health of New York*. (Albany, 1882) Report on the examination of beers from four hundred and seventy-six samples

supplied by the Board; in the *Sixth Annual Report of the State Board of Health of New York* (Albany, 1886). "Salt;" in Vol. I, of *The Mineral Industry* (Statistical Supplement of the *Engineering and Mining Journal*) for 1892. New York—The Scientific Publishing Company, 1893; "The Manufacture of Salt in the State of New York" in the *Bulletin of the New York State Museum*, Vol. III. Besides annual articles on "Salt" in the reports of the Superintendent of the Onondaga Salt Reservation, since 1870, and various translations from the German; articles and lectures on scientific subjects.

FARGIS, REV. GEORGE A., S.J., '73: "The Photochronograph and its Application to Star Transits"—Georgetown College Observatory, 1891.

FREEMAN, REV. THOMAS J.A., S.J.: "The Scientific Chronicle;" *American Catholic Quarterly Review*, 1893-1897.

GASSON, REV. THOMAS J., S.J.: "Life of St. Gertrude" and "Life of Blessed Marguerite Marie;" in the *Maidens of Hallowed Name* series; a Latin Idyl in imitation of VIRGIL'S ECLOGUES entitled "Nascitur Deus Infans;" and a Latin translation of MILTON'S "Ode on the Nativity," in *Latine*; articles and translations in the *Messenger of the Sacred Heart*, etc.

HAAREN, JOHN H., A.M., '74: "The Golden Rod Books;" four volumes, New York and New Orleans—University Publishing Co.; a series of School Readers and a series of Historical Readers for the use of schools; sketches of Very Rev. John Raffenier and Very Rev. Mgr. May, in the *Catholic Annual*, and many articles and essays on historical and pedagogical subjects.

HALPIN, REV. PATRICK A., S.J.: "Precepts of Rhetoric."

HAMEL, REV. P., S.J.: "Diagram Cards;" "Greek Declensions, Conjugation;" etc.

HARDY, GEORGE E., A.M.: "Five hundred Books for the Young;" articles on educational topics, in various reviews and magazines.

HEALY, REV. GABRIEL A., S.J., '60: "A Christmas Cantata;" New York.

HERBERMANN, PROF. CHARLES G., LL.D., '58: "Business Life in Ancient Rome;" 32mo., New York, 1880; "Sallust's Jugurthine War," 12mo., New York, 1886; "Sallust's Bellum Catalinæ;" 12mo., Boston, 1891; "The History of Ancient Vinland;" by THOMAS TORFACON; translated from the Latin by PROF. CHARLES G. HERBERMANN,—(U. S. Cath. Hist. Society). 8vo., New York, 1888; "Introduction to Theins' Christian Anthropology;" 8vo., New York, 1892; "Introduction to the Voyages of Christopher Columbus;"—(Cath. Hist. Society) 8vo., New York, 1892; articles, literary and historical in the *American Catholic Quarterly Review* and the *Catholic World*. "Puck's Tricks on Ingersoll," "The Classics in Modern Higher Education;" "Myths and Legends of the Reformation;" "Education in Ancient Egypt;" "Myths of the Dark Ages;" "Education in Ancient Babylonia;" "Phoenicia and Judea;" "More Light on the Election of Urban VI.;" "The Beginnings of Geography;" "The Church and Historical Science;" "The Faculty of the Catholic University;" "Education in Ancient Greece."

JONES, REV. ARTHUR E., S.J.: Various devotional and historical articles in the English Canadian *Messenger*.

JOUIN, REV. LOUIS, S.J.: "Logic and Metaphysics;" Latin and English;

"Evidences of Religion;" "What Christ Revealed."—St. John's College, Fordham, N. Y.

KINKEAD, REV. THOMAS L., '82: "Explanation of the Baltimore Catechism."—Benziger Brothers, New York.

KOBLER, REV. ANDREW, S.J.: "Katholisches Leben im Mittelalter;" "Studien über die Klöster des Mittelalters."

LIVINGSTON, REV. WILLIAM, '83: "Studies in English Grammar;" New York—Wm. H. Sadlier, 1884; many articles on the negro question in *Donahoe's Magazine* and *St. Benedict's Home Journal*; several poems and short stories in the *Catholic World*, *Ave Maria*, the *Rosary*, the *Catholic Reading Circle Review*, etc.

LOYZANCE, REV. JOSEPH, S.J.: Papers relating to Father Isaac Jogues, Father Bressani and Catherine Tegakwita.

MCCLOSKEY, FRANCIS A., '81: In the *Albany Law Journal*, "Bequests for Masses for the Dead."

MCGUIRE, EDWARD J., '80: "Summary of the Law of New York on Roman Catholic Churches as Corporations."

MCSWRENY, REV. E. F. X., S.T.D., '62: Articles on travel, literature, the school question and other subjects in the *Catholic World*, the *Irish Ecclesiastical Record*, the *London Tablet*, the *New York Sun*, the *Independent*, the *Catholic Review* and in many other periodicals and journals. Among his characteristic papers may be named the "Lady of Erin;" "We Catholics;" "Life on the Country Missions;" "The Priest and the Public;" "The Lent at St. Canice's." He is also the author of the first "Word-meaning Edition," 1892, of the "Baltimore Catechism." Among other articles, he contributed "The Logic of Evolution;" "The Scholars and the Bible;" "The Monks of Old;" "The Monks and Civilization," in the *American Catholic Quarterly Review*.

MERRICK, REV. DAVID A., S.J.: "Sermons;" "Calendar of the Saints and Blessed of the Society of Jesus."

MORIARTY, REV. JAMES J., D.D., '61: "Stumbling Blocks made Stepping Stones;" "The Ways of the Kingdom;" "All for Love;" "Life of St. Augustine;" "Pencillings by the Wayside," New York—Catholic Publication Society.

MOONEY, JOHN A., LL.D.: Brochure: "Who Was Bruno? A Direct Answer to a Plain Question," from the latest published documents, New York, 1890; "Columbus the Christ-bearer," New York, 1892; articles in the *American Catholic Quarterly Review*, from 1886 to 1892; "The School Question in Belgium;" "Art and Artists—Giorgio Vasari;" "Professor Janssen and other Modern German Historians;" "The Popes of the Renaissance and their Latest Historians;" "Giordano Bruno;" "Our Recent American Catholic Congress and its Significance;" "The Popes and the Temporal Power—1790-1823;" "The Popes and the Temporal Power—1823-1846;" "Pius IX. and the Revolution—1846-1848." In the *Catholic World*: "Our Drinks and our Drunkards;" "Aqua Pura;" "Italian Liberty;" "The Catholic Summer School;" etc. In the *Rosary Magazine*: "Columbus the Catholic;" "Random Thoughts about Writing;" "The Astor Library;" Columbus the Governor;" "Slavery at Home and Abroad;" "Slavery Under Spanish Law;" "A Last Word About Columbus and Slavery;" etc. In the *Seminary*:

"The Belgian Elections of October, '94;" "The Triumph of the Catholic Conservative Party;" "The Catholic Church in Portugal;" "Zola's Lourdes;" "The Spoliation of the Papacy—September 20, 1870-1895;" "Cardinal Satolli;" etc., besides numerous articles in the *Catholic Reading Circle Review*, the *Educational Review*, the *Messenger of the Sacred Heart*, the *American University Magazine*, etc.

MURPHY, REV. JOHN J., S.J.: "A Thought for Every Day in the Month of June," New York; various devotional articles in the *Messenger of the Sacred Heart*, 1876-1892.

NASH, REV. MICHAEL, S.J.: Papers on his Experiences as Chaplain in the War of the Rebellion.

O'CONNELL, REV. GEORGE, S.J.: Various historical papers on the "Early Missions in New Mexico and California," in the *Messenger of the Sacred Heart*, etc.

O'CONNOR, J. T., M.D., PH.D.: "Nervous Diseases and their Homœopathic Treatment." New York. Boericke, Rungen and Ernesty; (in press); "Symptomatology versus Treatment in certain Brain Affections;" so-called. *North American Journal of Homœopathy*, January, 1896. "The Morbid Fears and Imperative Conceptions;" "Their Homœopathic Treatment," *Ibid.*, December, 1891; "A Case of Acromegaly," *Ibid.*, 1888; "Infantile Cerebral Paralyses," *Ibid.*, 1889; "Some Diagnostic Points in Mental Diseases," *Ibid.*, 1890; "Case of Hysteria Simulating Tetany," *Ibid.*, 1891; "Case of Syringomyelia with Symptoms of Neuritis of Left Brachial Plexus," *Hahnemannian Monthly*, Philadelphia, 1890; "Pupillary Symptoms in Nervous Diseases," *Ibid.*, 1889; "The Tremors," *Ibid.*, 1888; "The Ataxias," *Ibid.*, 1888; "The Paralyses," *Ibid.*, 1888; "Case of Alexia and Aphasia in a left-handed individual with right-handed Agraphia," *Ibid.*, 1895; "Multiple Neuritis," *The Medical Century*, Chicago, 1893; "Hypnotism," *Catholic World*.

O'CONOR, REV. J. F. X., S.J., '72: "Reading and the Mind;"—Benziger Brothers; "Something to Read." "Cuneiform Inscription of Babylonian Cylinder of Nebuchadnezzar," 1885; "Inscription of Nebuchadnezzar," in the *Oriental Review*, "Hebraica," April, 1885; "History of Christian Art, Carucci;" "Practice of Humility, of Leo XIII.," translation; "Lyric and Dramatic Poetry," 1883; "Pearls of a Year," 1889; "Three Holy Lives; St. Peter Claver; St. John Berchmans, St. Alphonsus Rodriguez;" "Jesuit Missions in the United States," 1892; articles and poems in the *Messenger of the Sacred Heart*.

O'HARE, REV. PATRICK F., '68: "History of the Church in Long Island City."

O'SULLIVAN, REV. D. T., S.J.: "Scientific Chronicle;" *American Catholic Quarterly Review*, 1888-1892.

PARDOW, REV. O'B., S.J., '64: "Historical Sketch of the New York and Canada Mission."

PECH, JAMES, LL.D.: "Ancient Classics in English Verse;" "Poems: Latin and English;" "A Child of Sorrow;" "Lays of Love and Friendship;" "Tales for the Instruction and Amusement of the Young;" Essays, "The Influence of Liberty on Taste, in the Ages of Augustus and Louis XIV," "The Beethoven

Centennial" "Analytical and Critical Programmes of the Church Music Association, New York;" various articles in English and American magazines.

QUINLAN, FRANCIS J., M.D.: "A case of Convergent Squint Corrected by Adams' Modified Operation;" "Tinnitus Aurium due to Nasal Diseases;" "The Lymphoid Ring of the Upper Air Tract and its Relation to Health;" "Post Nasal Growths and their Effect;" "Hypertrophy of the 'Lingual Tonsil';" "Some Reflections on Varicose Vessels at the Base of the Tongue."

ROCKWELL, REV. JOSEPH H., S.J.: "Defence of Leo XIII's Latin Verses," in answer to a criticism of Edward Ransford, LL.B., Cantab—*New York Sun*, October 26, 1890; "The Meaning of Scriptural Numbers," in the *American Catholic Quarterly Review*; besides articles and papers in the *Messenger of the Sacred Heart, Catholic Review*, etc., etc.

RONAYNE, REV. M., S.J.: "God Knowable and Known;" "Religion and Science;" "Characteristics of Physical Life;" "Love and Labor," in the *American Catholic Quarterly Review*.

SHEA, JOHN GILMARY, LL.D.: Numerous Historical Works, Books and Pamphlets, Contributions to Historical Magazines, Reprints of Original Documents, etc., etc. (See list in published works).

SLOANE, CHARLES W., A.M.: "A Treatise on the Law of Landlord and Tenant, with Special Reference to the Law of the State of New York," New York—S. S. Peloubet & Co., 1884; "Charles O'Conor," in *Catholic Historical Magazine*; "Some Principles of Political Economy and their Application," in the *Catholic Reading Circle Review* and several articles in the *Albany Law Journal*.

SLOANE, THOMAS O'CONOR, '71: "Home Experiments in Science;" other Books on Scientific Topics; contributions to the *Scientific American* and other scientific periodicals.

THEBAUD, AUGUSTUS J., S.J.: "The Irish Race;" "Gentilism and Christianity;" "Louise Kirkbride;" "Twit-Twats;" articles in the *American Catholic Quarterly Review*: "The Actual State of the Church;" "The Church and the Intellectual World;" "The Church and the People;" "The Church and the Princes of Europe;" "The Church and the State;" "The Two Cities in the Present age;" "Actual Situation of the Church in Countries outside of European Sway;" "Ritualism in its Relation to Catholicity on the one Hand, and to Protestantism on the other;" "Socialism at the Present Day;" "Public Education in France;" "The Terry Bill;" "Freemasonry;" "The New French Minister of Public Instruction;" "Reply to the Harpers' Latest Calumny;" "Superior Instruction in our Colleges;" "Who Wrote the Imitation of Christ?" "Freedom of Worship in the United States;" "Socialism, Considered in its Origin and First Manifestation;" "The Character of Sanctity in the Catholic Church," "The Religious Outlook in Europe at the Present Day."

TISSOT, REV. P., S.J.: "Holy Communion;" New York.

VALLETTE, MARC F., LL.D.: BOOKS translated and adapted: "The Church and Civilization," POPE LEO XIII.; "Pastoral Letters on Lent of 1877-78," by CARDINAL PECCI, 1878—P. O'Shea, "Introductory Steps in Science, by PAUL BERT."—D. Appleton & Co. 1887; "Narratives, Letters and other Documents

Concerning the Four Voyages made by the Admiral Don Christopher Columbus for the Discovery of the West Indies;" translated from "Navarrete's Coleccion de los Viajes de Descubremientos." PAMPHLETS: "Form of Matrimonial Investigations (Diligencias de Solteria) in Florida;" "Protest of the Catholics of Philadelphia against the Invasion of Rome;" Historical and Biographical articles in the *Catholic Record, Ave Maria, U. S. Catholic Historical Magazine, Reading Circle Review*, etc.; "On Garcia Moreno, the Martyred President of Ecuador;" "John Gilmary Shea;" "Our Holy Father, Pope Pius IX.;" "Early Catholic Missions in United States;" "Our Lady of Guadalupe;" "German Missions in Eastern Pennsylvania;" "The Diocese of Brooklyn," and many others; also contributions to *Leslie's Popular Monthly*, and minor periodicals: "The Buried Cities of the East;" "Excavations around Nineveh and Babylon;" "History of Religious Processions;" "Strange Funeral Rites;" "Tombs and Catacombs;" "Early Life of Mary Stuart;" "Cave Stones and Shrines;" "Vesta and the Vestals;" "Home Life of Pompeii;" "Cardinal Lavigerie and his Work;" "The Cathedral of Florence, Completion of the Work of Six Hundred Years;" etc.

WOOD, JAMES ROBIE, M.D.: "Hospital Gangrene;" "Phenic Acid as a Therapeutic Agent;" "Some Early Experiments in Sero-Therapy;" "Typhoid Fever;" "The Probable Future of Therapeutics: Identica, Similia, Contraria. By these signs we will conquer."

YOUNG, REV. J. B., S.J.: "The Roman Hymnal;"—Pustet, New York.

MUSIC.

BERGÉ, PROF. WILLIAM, Mus. Doc.: Musical compositions, as follows: "Tantum Ergo." SOLOS: "Ave Maria;" "O Salutaris." CONCERTED MUSIC: "Regina;" "Magnificat, No. 2;" "Laudate Dominum." PIANO MUSIC: "Fort Sumter," and "Benzel" Quicksteps, (Military); "La Couronne," Mazurka, etc.; "The Last Rose of Summer," with variations, companion piece to THALBERG's "Home, Sweet Home." UNPUBLISHED MUSIC: "Three Masses;" the "Messe Pascale;" "The Hill of Science;" written for the opening of the old College Hall, and a "Cantata for St. Francis Xavier."

KLEIN, BRUNO OSCAR, Mus. Doc.: "Kenilworth," an opera in three acts and a prelude. Produced for the first time in Hamburg, February 13, 1895; two concertos for piano and orchestra; suites and sundry works for orchestra; a large number of Motets; some sixty songs; string: quartettes, a quintetto for soprano, piano, violin, violoncello and horn; sonatas, etc., etc.; in manuscript: a new opera, "Vasantasena," in three acts.

PECH, JAMES, LL.D.: Six Festival Services and Antiphons, with orchestral accompaniment and organ obligato; Preludes and Fugues for the organ in Single and Double Counterpoint; for piano, "Sonata in B flat," "Serenade Melancolique," "Ballade," "Mercedes," "Impromptu;" two overtures for orchestra; etc. etc.

INDEX.

	PAGE
Academic Department	202
Academic Hall	150, 164
“ Academy,” The	49
Addresses to Graduates	228
Alumni Association, The	60, 81, 152, 156, 164, 191, 234
Alumni in the Civil War	79
Alumni, List of	240
Apostolic Delegate	203
Aubier, Rev. Father, S.J.	73, 96
Auxiliary Professors	225
Bardstown, Ky.	28
Baxter, Rev. Richard, S.J.	21, 58
Bedini, Mgr. Gaetano, Papal Legate	41
Belinger, Rev. Father, S.J.	50
Bergé, Professor Wm.	72, 77
Bidwell, Rev. Thomas, S.J.	8, 19
Bienvenu, Rev. H. H., S.J.	19, 33
Boulanger, Rev. Father, S.J.	8
Bowling Green, Jesuit School at	2
Brann, Rev. Henry A., D.D., LL.D.	60
Brennan, Rev. Richard, LL.D.	20 133,
Bressani, Rev. Francis Joseph, S.J.	1
Brownson, Edward, Killed at Richmond	80
Burke, Father Tom	151
Burtsell, Rev. Richard Lalor	22
Callaghan, Rev. Father	76
Campbell, Rev. Thomas J., S.J.	93, 147, 194, 197
Canada, Mission of New York and	8, 76
Cannon, Harry	21
Cap and Gown	204
“ Captives, The ”	176
Carroll, Charles	21
Casey, Rev. James, S.J.	175
Cassidy, Rev. Peter, S.J.	147, 170

	PAGE
Cathedral, St. Patrick's—Old and New	3, 62, 166
Catholic Club, The	88
Catholic Priest in New York, The first	I
Catholics and the Church of England	2
Catholics and the Early Dutch Settlers	I
Catholics, Condition in New York at the Beginning of the Century	4
Cazeau, Rev. Father, S.J.	122
Chaplains, Military in the Civil War	80
Chaplains, Prison	36, 52, 55
Charaux, Rev. Father, S.J.	123, 140
Charter	208
Chopin, Rev. Philip, S.J.	38, 57
Church of the Holy Name of Jesus	10, 12, 18
Church, St. Francis Xavier's, new	128, 132, 150, 152, 166, 188
" " " old	25, 32, 132, 165
Civil War, Alumni of St. Francis Xavier's in the	79
Civil War, Jesuit Chaplains of St. Francis Xavier's in the	80
Class Nomenclature	202
Classical School founded at Bowling Green	2
Clinton, De Witt, his tribute to Father Kohlmann, S.J.	4
College of St. Boniface, Manitoba	76
College, Canisius, Buffalo	82
College, Columbia	31, 70
College, Georgetown	162, 168
College, Holy Cross, Worcester, Mass	56, 163, 168
College, Gonzaga, Washington, D. C.	168
College of the Holy Name	11, 15, 18
College, Manhattan	172
College, Mt. St. Mary's, Emmitsburg, Md.	72
College, St. John's, Fordham	6, 9, 25, 32, 38, 44, 55, 64, 67, 76, 179
College, St. Joseph's, Philadelphia	145
College, St. Mary's, Lebanon, Ky.	24, 28, 44
College, St. Peter's, Jersey City	120, 146
Commencement Exercises	113, 150, 156, 196
Commercial Course, The	50, 153
Concanon, Rt. Rev. Luke	3
Conclusion	207
Connell, Mr. Thomas, S.J.	192
Connolly, Bishop	4

	PAGE
Contributors to the Laboratory, Museum and Library	232
Converts, Distinguished of St. Francis Xavier's Church	81
Corrigan, Archbishop	146, 185
Crain, Hon. Wm.	94
Cummings, Rev. Jeremiah, D.D.	63
Cunningham, Rev. John, S.J.	50, 57, 74
Damen, Rev. Father	113
Dandurand, Prof. Anatolius	51
Daubresse, Rev. Father, S.J.	157
Dealy, Rev. Patrick J., S.J.	88, 89
Debating Society, The	106, 157
Degrees, Honorary	95, 174, 185
de Luynes, Rev. Hippolyte, S.J.	8, 18, 25, 130,
Denny, Rev. Harmar C.	178
De Smet, Rev. Father, S.J.	108
Dolan, T. P.	72
Dongan, Governor	2
Donors of Medals	230
Doucet, Rev. Father, S.J.	39
Dramatics, College	48, 155, 176, 178, 189
Drill, Military	196
Driscoll, Rev. Michael, S.J.	25, 43, 64
Drum, Captain, U. S. A.	197
Drummond, Rev. Father, S.J.	140
Duane, Chas. J.	72
Duranquet, Rev. Henry, S.J.	52
Durthaller, Rev. Joseph, S.J.	34, 36, 65, 121
Dusneri, Rev. Father, S.J.	45
Dutch, The, and the Jesuits	2
Edwards, Rev. John	76
Elgin, The Botanical Garden of	3
Englehardt, Dr. Francis G.	70
Faculty	214
Fagan, Rev. James P., S.J.	201
Fenwick, the Rt. Rev. Benedict Joseph, S.J.	3
Festivities, May Day	203
Five Nations, The	1
Flag Presentation	202
Flaget, Bishop	28

	PAGE
Fleck, Rev. Father, S.J.	96
Fordham, St. John's College	6, 9, 25, 32, 38, 44, 55, 64, 67, 76, 179
" Seminary	6
Fort Orange	1
Fouche, Rev. Father, S.J.	56
French Church, The	9
Friderici, Father G.	133
" Frightful Times, The"	21
Frisbee, Rev. Father, S.J.	143, 147, 161
Gage, Rev. Charles, S.J.	1
Garesche, Rev. Father, S.J.	61
Gibbons, Cardinal	167, 170, 204
Georgetown College	162, 168
Glackmeyer, Rev. Hector, S.J.	75
Gockeln, Rev. Henry, S.J.	58, 172
Gormley, Brother, S.J.	188
Graduates, First from St. Francis Xavier's College	38, 67
Grammar School,	202
Grant Monument Dedication,	197
Half Board	121
Hall, Old College	113, 151
Halpin, Rev. Patk., S.J.	79, 200
Hamel, Rev. Peter, S.J.	58, 76
Harper, Francis	17
Harvey, Rev. Thomas, S.J.	1
Harrison, Rev. Henry, S.J.	1
Havermans, Rev. Father, S.J.	84
Healy, Rev. Gabriel A.	60, 142
Herbermann, Charles G.,	51, 60
Hitzelberger, Rev. Father, S.J.	86
Hoban, Bishop	205
Holy Name of Jesus, Church of the	10, 12, 18
" " " College of the	11, 15, 18
Honorary Degrees Conferred by the College	95, 174, 185
Hostlot, Mg'r. Louis E., D.D.	159
Hudon, Rev. Henry, S.J.	59, 85, 116
Hughes, Archbishop John	6, 29, 44, 67, 72, 150, 180
Indians of the Five Nations, The	1
Inscription on Corner-stone of the New 15th Street Build- ings	69

	PAGE
Institute, The Smithsonian	73
Institution, The New York Literary	4
Introduction	1
Introductory Class	136
Irish Catholics in New York in 1819	4
Irish Immigration and St. Francis Xavier's College	91
Ives, Dr. L. Sillman	86
Jaffré, Rev. Father, S.J.	55
"Jerry," Brother, S.J.	20, 32
Jesuit, First to Visit Manhattan	1
Jesuits Expelled from Manhattan by the Church of England	2
Jesuits, Recall of from New York, 1817	5
Jesuits, Restored to New York, 1846	6
Jogues, Father Isaac, S.J.	1
Jones, Rev. Father, S.J.	140
Jouin, Rev. Louis, S.J.	20, 32
Journals of St. Francis Xavier's:	
<i>The Frightful Times</i>	21
<i>The Merry Midgets</i>	155
<i>The Palæstra</i>	155
<i>The Vindicator</i>	155
<i>The Wreath</i>	155
<i>The Xavier</i>	90
Jubilee Calendar	205
Kane, Lawrence S.	160
Kernan, B. P.	72
Kerrigan, Joe	21
Kieft, Governor Wm.	1
Kiely, Patrick K., Architect	68
Killeen, Rev. Thomas M.	38, 72
Klinkhardt, Rev. Father, S.J.	39, 58
Know-Nothing Movement, The	42, 62
Kobler, Rev. Andrew, S.J.	39
Kohlmann, Rev. Anthony, S.J.	2, 3, 4
Lafont, Father, S.J.	9
Langcake, Rev. Augustus, S.J.	19, 22, 132
Langlois, Father	137
Larkin, Rev. John, S.J.	7, 16, 18, 63
Lay Professors	225
Lèbreton, Rev. Peter. S.J.	8, 18

	PAGE
Legates, Papal at St. Francis Xavier's College	41
Legouais, Rev. Father S.	127
Le Moyne, Father, S.J.	2
Library, The Students'	86, 161, 171
Literary Institution, The New York	4
Lloyd's Neck	120
Lory, Rev. Henry, S.J.	75
Loyzance, Rev. Joseph, S.J.	50, 83, 113, 114
Lynch, Rev. D., S.J.	74
Lynch, Bishop Patrick N.	132
Mahan, Rev. John F., S.J.	160
Mareschal, Father, S.J.	55
Martyr, The First Christian in New York State	1
Maryland-New York Province	119, 180
Mass, First Celebrant of in New York City	1
Masters	214
Merrick, Rev. David A., S.J.	175, 179
McAuley, Rev. John J., S.J.	38, 98
McCloskey, Cardinal	101, 111, 124
McCreery, Dr. John A.	79
McDonnell, Rev. Alan, S.J.	39, 97
McDonnell, Bishop	191
McFaul, Bishop	203
McGean, Rev. James H.	67, 79
McGee, Rev. Ed. F., S.J.	98
McQuaid, Rev. Patrick, S.J.	58, 172
McSweeney, Dr. Dan. E.	67, 79
McSweeney, Rev. E. F. X., D.D.	72, 79
Medals, First Awarded at St. Francis Xavier's	73
Medals, Donors of	230
<i>Messenger of the Sacred Heart, The</i>	169
<i>Midgets, The Merry</i>	155
Mignard, Rev. Paul, S.J.	58, 131
Missionaries, Jesuit, The First in New York	1
Missions at St. Francis Xavier's	113
Mohawks, The	1
Monroe, Rev. Andrew Francis, S.J.	99, 123
Mooney, John A., LL.D.	60
Moriarty, Rev. Dr. James	67, 79
Moylan, Rev. Wm. S.J.	39

	PAGE
Mulry, Rev. Michael, S.J.	159
Murphy, Rev. Henry, S.J.	58, 125, 126
Murphy, Rev. John J., S.J.	161, 163
Murphy, Rev. Thomas, S.J.	199
Murphy, Rev. Wm., S.J.	125
Music, at St. Francis Xavier's College	77, 86, 107, 155, 175, 177
Nash, Rev. Michael, S.J.	80
Nazareth, Ky.	44
Necrology	94, 159, 160, 161, 172, 184
New York—Canada Province	119
New York Literary Institution, The	4
Night Classes	137
O'Brien, John W.	38, 80
O'Brien, Rev. Michael H., S.J.	190
O'Connor, Rev. Charles J., S.J.	145
O'Conor, Rev. J. F. X., S.J.	164, 170
Officers	214
O'Gorman, Richard	86
Oliver, Francis V. S.	81
Onondaga, Discovery of Salt Springs of	2
Orange, Fort	1
Ouellet, Rev. Father, S.J.	80
Palaestra, The	155
Pardow, Rev. Robert, S.J.	159
Pardow, Rev. Wm. O'Brien, S.J.	46, 93, 147, 186, 192
Parochial Schools, Establishment of	29
Panic in Old Church	132
Patrick's Church, St.	3, 62, 166
Pavarelli, Rev. Joseph, S.J.	108
Pelletier, Rev. Father, S.J.	140
Penal Laws against the Catholics	2
Perron, Rev. J., S.J.	76
Philosophy, Jesuit System of Teaching	37
Plante, Father David	129
Postgraduate Course Established	72
Prendergast, Rev. John, S.J.	127
Preparatory Buildings	195, 200
Presidents, List of	213
Priests, Penal Laws against	2
Prizes of Honor	137

	PAGE
Professors	214
Professors, Music, Drawing, etc.	227
Purbrick, Rev. Ed. I., S.J.	119, 172
Quin, Rev. Wm. V. G.	132
Rectors of St. Francis Xavier's College	213
Regnier, Rev. Augustus, S.J.	36
Renand, Rev. Father. S.J.	97
Risler, Brother, S.J.	106
Ronayne, Rev. Maurice, S.J.	50, 74, 81
Roothaan, Rev. Father, S.J.	16, 55
Ryan, Rev. John, S.J.	24, 41
Sadlier, Rev. F. X., S.J.	172
Satolli, Cardinal	121, 178, 204
Schemmel, Rev. S., S.J.	97, 130
Schianzki, Rev. Father, S.J.	45
Schneider, Rev. Louis, S.J.	72, 75
Scholarships, Foundation of	89
Scholarships, Fonnders of	229
Scholarships at St. Francis Xavier's, Free	148
Seminary, St. John's Fordham	6
Shea, Rev. Joseph, S.J.	39, 46, 48, 139
Sherlock, Rev. Father, S.J.	58
Sixteenth Street Yard	129
Society, The Debating	106, 157
Smarius, Rev. Father, S.J.	61, 113
Sodality, The Xavier Alumni	87, 157
Soderini, Rev. Tiberius, S.J.	8
Spillane, Rev. Edward P., S.J.	195
Starrs, Rev. Dr.	72
Statistics of Students 33, 47, 60, 74, 91, 93, 95, 137, 174, 185, 188	
St. Francis Xavier's Parish, Extension of	111
Stonestreet, Rev. Father, S.J.	61
Tellier, Rev. Remigius, S.J.	33, 35
Theatre, The College	164, 165, 175, 188
Thebaud, Rev. Father, S.J.	157, 172
Thiry, Rev. Father, S.J.	48, 180
Tissot, Rev. Father, S.J.	80
Treanor, Rev. John A., S.J.	158
Trustees, of St. Francis Xavier's College, The	211
Union, The Catholic	151

	PAGE
Union, The Xavier	88, 101
University of the State of New York, St. Francis Xavier's Chartered by the	67
Verheyden, Rev. Peter, S.J.	8
Vicar-General, The First of New York	2
<i>Vindicator</i>	155
Visitors at St. Francis Xavier's, Distinguished	112
Vice-Presidents, List of	213
Walsh, Rev. William H., S.J.	153
Washington, Archbishop Carroll the Friend of	2
Weger, Rev. Father, S.J.	39
Weismüller, Joseph	58
Whitney, Rev. Father, S.J.	151
Whyte, Rev. Richard, S.J.	134, 136
Wigger, Rt. Rev. W. N.	60, 152, 180
<i>Wreath</i> , The	155
Writings of the Professors, Alumni and Students of St. Francis Xavier's College,	259
Xavier Alumni, List of the	240
Xavier Alumni Association, The	81, 234
Xavier Alumni Association, Officers of the	238
Xavier Alumni Sodality, The	87
Xavier Ethical Society	200
Xavier Hall	156
<i>Xavier</i> , The	90, 155, 171,
Xavier Union, The	88, 101

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